

THE
Churchman's Magazine.

VOL. 1.]

MAY & JUNE. 1813.

[No. 3.

SOME ACCOUNT of the late Rev. DR. KERR, Senior Chaplain
of the presidency of Madras.

(Concluded from the last number.)

DURING his second excursion to Mysore, he received instructions from the Government of Madras to proceed to the coast of Malabar, and collect information relative to the early establishment of Christianity, and to the present state of the native Christians in that part of the Peninsula. While in Travancore, he was the guest of his friend Colonel Macauley, the Resident, with whom he had always lived in habits of intimacy. The result of his inquiries on these interesting subjects, is contained in a letter to the Rt. Hon. Lord William Bentinck, Governor of Madras, written after Dr. Kerr's return to the presidency.

This letter was printed for private distribution, together with a Report on the same subject, by Dr. Buchanan, who was directed by the Government of Bengal to make an investigation similar to that on which Dr. Kerr was employed. Both these papers have since become known to the public through the medium of the Christian Observer, (vol. for 1807, p. 751,) the Philosophical Magazine, and other periodical publications.

The precarious state of his health, obviously to be ascribed to climate, would have determined Dr. Kerr to have quitted India at this time, had he possessed resources adequate to the expense of living in England. But, always liberal and hospitable, his disposition and his habits had not been favourable to the accumulation of an independency. His voyage to England had been attended with very serious expense; and he had

laboured under some peculiar disadvantages with respect to emoluments, from which his predecessors and those chaplains who had entered the service at a period posterior to himself had alike been exempted. These circumstances, and the urgent necessity which existed for his return to England, induced him, during his second visit to Mysore, to address a memorial to the Court of Directors, in which he besought them to grant him in arrear those allowances which he had not been so fortunate as to enjoy, as the means, though of very considerable amount, of enabling him to retire from the service.

The support afforded to this memorial by the Madras Government, and the eminent services Dr. Kerr had rendered to the Company,* were circumstances which might reasonably be expected to concur in inducing the Court of Directors to come to a decision favourable to Dr. Kerr's wishes. He awaited with considerable solicitude the result of his application, under frequent apprehensions that it would not arrive until he should be far removed from this sublunary scene of anxiety and trouble. This melancholy foreboding was unfortunately verified; for though the Court of Directors at length complied *partly* with the prayer of the memorial, having granted him a donation of 5,000 pagodas, (\$10,000,) the decision was not known in India until it was too late. On the 1st of April, 1808, Dr. Kerr was attacked by a fever, which on the 15th of the same month, being Good-Friday, terminated his valuable and useful life, at the early age of 39 years.

* The result of Dr. Kerr's zealous labours for the advantage of the institution (the Male Asylum) has been, the establishment within itself of the means of paying a great proportion of its expenses, of contributing in an eminent degree to the convenience and emolument of the Government, by the labours of a printing-office chiefly wrought by the boys of the institution; the amount of which saving, since the first establishment in 1799 until the end of August, 1806, has been upwards of 75,000 pagodas, and profit to the Asylum of about 28,000 pagodas, exclusive of an uncollected balance of 10,000 pagodas, and of books saleable to the amount of 7000 pagodas now on hand; the whole arising solely from the exertions of Dr. Kerr, who arranged the plan of this establishment and carried into effect, by the appropriation of the means he discovered to exist in the institution itself.—*Minute of a General Meeting of the Directors of the Male Asylum, held September 20th, 1806.*

His remains were interred with every mark of respect, and in the presence of numerous spectators, in the chapel in the Black Town;* and on Sunday the 24th of April, in reverence for his memory, the church of Madras was hung with sable drapery, lessons appropriate to the melancholy occasion were read, and a funeral discourse delivered by his colleague.

Dr. Kerr has left two daughters and one son, all of whom are young. Four children he had the misfortune of losing in their infancy. His death was deplored with profound grief by his relatives and friends, and by all to whom his various virtues and excellent endowments were familiar. But

. "The deep distress
Of her, who best his inmost bosom knew,
To whom his faith was vow'd, his soul was true,
What pow'rs of faltering language can express?
As friendship bids, I feebly breathe my own,
And sorrowing say, 'Pure spirit, thou art gone!'"

It has been remarked by Dr. Johnson,† that "he that writes the life of another, is either his friend or his enemy, and wishes to exalt his praise or aggravate his infamy." The writer of the foregoing sketch, while he hesitates not to express the feelings of entire respect and attachment with which he can never cease to contemplate and cherish the memory of this excellent divine, trusts that he will escape the imputation, as he has endeavoured to avoid rendering himself justly obnoxious to it, of having regarded with undue partiality the character of his departed friend. Satisfied that the surest test of the principles and dispositions of men is to be found in their actions, he has rarely interrupted the course of this narrative by obtruding his own observations and opinions. From the facts which have been recorded, he believes his readers

* Among the tokens of respect which have been shown to the memory of Dr. Kerr, ought to be noticed that of several of his more intimate friends, who, anxious to possess the likeness of one whom they so much loved and valued, subscribed for a highly finished engraving, which has been executed by Skelton, from a striking likeness of Dr. Kerr by Chinnery.

† *Idler*, No. 84.

will be enabled to trace, with considerable degree of accuracy, the more prominent features of the character of Dr. Kerr ; and he will but just remark, that if a man's merit is to be estimated with reference to the benefits which have flowed from his exertions, it cannot be denied that Dr. Kerr possessed a solid claim to the esteem, the praise and the gratitude of his fellow-creatures.

To this plain and faithful record of the labours of Dr. Kerr, and the more important events of his life, shall be subjoined an extract from an account of him, which appeared in one of the public prints. It was written by a gentleman who had been long and intimately acquainted with Dr. Kerr ; and in it his character is delineated with equal elegance, discrimination and truth.

“ Animated with the spirit of genuine piety and expansive benevolence, endowed by nature with comprehensive and energetic powers of understanding, and enriched by education with the embellishments of a highly cultivated mind ; he exerted those faculties with a fervent zeal, and an ardent devotion, for the service of that God in whose sanctuary he was a sincere and faithful minister, for the interests of morality, for the instruction of his fellow-creatures, and for the benefit of that charity of which he was the immediate superintendent, the eminent benefactor and friend.

“ Among the more conspicuous instances of this good man's beneficence, we have to notice that of the chapel in the Black Town, in which his reliés are now enshrined ; an edifice projected by himself, erected by subscriptions raised through his individual solicitations, consecrated by him under authority from the Archbishop of Canterbury, and in which he gratuitously administered divine service for the instruction of the community in that vicinity, so long as his health permitted, in addition to his functions at St. Mary's Church.

“ We have to notice his zeal for the due and regular discharge of divine worship at the several subordinacies, evinced by the regulations which, under the sanction of Government, he framed for that purpose, as well as the other measures

which he recommended for improving the condition of the clerical establishment.

“ We have to notice the signal services rendered by him to the Male Orphan Asylum, which had been of late principally supported by funds, provided without the seminary, by means of the press-establishments instituted by Dr. Kerr ; as well as the important advantages which have accrued to the Company from the same source ; and we have to notice the Christian charity manifested by the publication of his religious tracts, which combined the advantages of disseminating the doctrines of Christianity and conduceing to the utility of the Orphan Asylum.

“ In promoting the cause of the religion which he professed and the benefit of the institution which he superintended, he was animated with an ardour, activity and perseverance, which nothing could abate but the attainment of the object.

“ Hence, by some, with whose private interests, prejudices or passions his public duties and sacred funtions had to contend, he has been considered sometimes to have exceeded the serene and sober spirit of the evangelical character. An intimate knowledge of our departed friend enabled us more correctly to discern his motives and to appreciate his merits. In truth, no trait of his conduct reflects on his character more lustre and honour, than this, which some have ventured to arraign.

“ His ardour was the flame of practical piety, his zeal was the emanation of active benevolence.

“ He was a plain, but an impresive and edifying preacher.

“ With the accomplishments of the scholar, he combined the manners of the gentleman, and great knowledge of the world.

“ He possessed a generous, a disinterested, and delicate turn of mind, rendering him a respectable and valuable member of society, an agreeable companion, and an affectionate friend.

His soul was susceptible of all the charities ; and he might be truly held out as an exemplary pattern of the filial, conjugal, paternal and social virtues.”

FOR THE CHURCHMAN'S MAGAZINE.

A SERMON preached on Trinity Sunday by the Rev. Bishop MOORE.

ISAIAH vi. 1, 2, 3.

I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the Seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts: The whole earth is full of his glory!

CAN it be possible for human language to give a more sublime description of the Majesty of Almighty God? Every circumstance is here introduced by the enraptured Prophet, to inspire us with reverence and godly fear. The King of Kings sits enthroned on high: the temple of Heaven is illuminated with the effulgence of his seat of state, and the whole earth is full of his glory: his throne is surrounded with choirs of angels, in attitudes expressive of humility and awe, and readiness to perform his will: in alternate songs of heavenly harmony they celebrate his divine perfections, and mutually incite each other to higher and still higher strains of devotion, by proclaiming, "Holy, holy, holy is the Lord of hosts!"

No doubt, this is still the employment of the glowing Seraphim. Let us lift up the eye of faith and contemplate the glorious scene, till our hearts be warmed with corresponding emotions of heavenly rapture; till we be inclined to unite with Angels and Archangels and with all the Company of Heaven, in lauding and magnifying the name of God most high.

From this striking passage in the sublime writings of the Prophet Isaiah, I shall take occasion to call your attention to the great Object whom the Angels are said to extol and adore; to the frame of mind with which their admonitions are presented; to the manner in which their worship is performed;

and from the services of Angels in Heaven, we shall naturally descend to those of worshipping saints on earth. The consideration of this subject will lead to a variety of useful practical reflections. And,

1. The object of the worship of the Angelic Hosts is the ever-adorable *Trinity*. This is signified by their thrice repeating of the epithet *holy*. They thereby declare the manifold holiness of God—the holiness of the Father, the holiness of the only-begotten Son, and that of the Holy Ghost.

That the Seraphim did here really celebrate the glory of all the Three Persons of the Godhead, is not mere conjecture, but it is a point capable of demonstration to those who believe the Scriptures of the New Testament. Isaiah tells us, in the text, "that he saw *the Lord*;" and in one of the subsequent verses of this chapter, "that his eyes had seen the King, *the Lord of Hosts*." Now the Evangelist St. John, in quoting these words of the Prophet, expressly declares, "these things said Esaias, when he saw *his*, that is, *Christ's* glory, and spake of him :" consequently the glory of Christ is the glory of the Lord of hosts.

Again, in the same chapter now before us, the Prophet is enjoined by *the Lord*; "Go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not." Now St. Paul, in the Acts of the Apostles, referring to this very passage observes, "Well spake *the Holy Ghost* by Esaias the Prophet unto our fathers. The necessary conclusion therefore, is, that what *the Holy Ghost* spake, was spoken by *the Lord*.

Thus the language of the Old Testament is explained by the inspired penman of the New. The divinity of the Son and of the Holy Spirit is clearly maintained; and the hymn of the enraptured Angels is addressed to the Three Persons of One God—to the King, the Lord of Hosts, whose glory fills heaven and earth.

2. The disposition of mind with which they encompass the throne of God and celebrate the divine perfections, is that of

the most profound humility, and the utmost readiness to execute his will : this is signified by the declaration, that each one of them is furnished with wings, with twain of which he covered his face, and with twain of which he did fly. God, from the very nature of his existence, must necessarily be present throughout the whole extent of his creation : but in Heaven is the principal seat of his glory ; here he affords the most effulgent display of his purity, power and goodness : from this throne of the Most High beams forth that light which no man can approach unto, and before which even the purest spirits shrink and veil their faces. This glorious Being, exalted far above all height in wisdom and holiness, chargeth even the Angels with folly, and in his sight the very heavens are not clean. No wonder, then, that the highest orders of his intelligent creatures contemplate his infinite perfections with emotions of love and reverencē, with joy chastised by trembling. The nearer they approach, the brighter and more insufferable is the effulgence of his glory. The more comprehensive are their views of his wonderful attributes, the more are they impressed with becoming sentiments of their own insignificance ; the more are they overwhelmed with astonishment at the immeasurable height of the knowledge and purity and strength of the Lord of Hosts, when compared to the purest and most intelligent spirits who were called into existence by the word of his mouth. In token therefore of deep humility and solemn awe, they are said to cover their faces, even while they are attempting to chant forth his praise—and they are as zealous as they are humble. They contemplate the perfections of the Deity with reverencē, and they perform his will with alacrity. They are furnished with wings to fly—to fly and execute the divine commands. In every part of the sacred Scriptures, they are represented as the Messengers of the Almighty, sent forth sometimes to denounce his displeasure and inflict his judgments, but more frequently to declare his loving kindness and to dispense his blessings to the children of men. When God speaks, they are all attention. Not misled by ignorance, not perverted by

passion, not debased by vice, immediate obedience follows every intimation of his will. Their ruling principle is love, and this makes duty and delight go hand in hand ; it renders every service a perfect freedom.

3. It may once more be observed, that with respect to the manner in which the Seraphim performed their devotions, they expressed their love and reverence in alternate hymns of praise. It is said, “One cried unto another,” when they proclaimed that the Lord of hosts is holy, and that the whole earth is full of his glory. What a wonderful scene of holy emulation was this ! Choirs of enraptured Seraphim surrounding the throne of God, mutually incite each other to expressions of the most ardent devotion, and strive who best shall celebrate the praises of their Almighty Creator. Do we wish to be admitted into this glorious company ? Are we solicitous to bear a part in this heavenly employment ? Let us learn, then, from the devotion of Angels in heaven, to regulate our devotions on earth. Let the whole intelligent creation unite in prayer, thanksgiving and praise to their common Lord.

God alone existed from eternity. All other beings were created by the word of his power. The Cherubim and Seraphim who surround his throne are equally his creatures with frail and ignorant mortals who inhabit this little spot of earth in a remote part of his creation. They, we find, deem it no degradation ; nay, they conceive it to be their indispensable duty to present their adorations to the Creator and Governor of the universe. And surely this is an employment equally becoming in man. When impious unbelievers attempt to banish the worship of the Lord of hosts from the face of the earth, and to extinguish in the human mind all sense of his providential government, their endeavours are not less absurd than they are impious. For what can be more rational than to adore that Being, who out of nothing called us into life, and every instant preserves us in existence ? What can be more suitable to the condition of such entirely dependent creatures, than to praise him for his excellent greatness, to pray to him for the relief of our wants, and to thank him for the

innumerable instances of his mercy and loving kindness? Whatever captious infidelity may say to the contrary, let us rest assured, that when we are engaged in social worship, we are devoting ourselves to the most dignified employment that can occupy the understanding and the affections of man: we are associated with the highest orders of intelligent creatures, with Angels of glory, in the performance of a duty which is their chief delight.

From the explication of the words of the text which is given by the inspired writers of the New Testament, it appears that the Seraphim, when they thrice exclaimed "holy is the Lord of hosts," meant to offer their adorations to the Sacred Trinity; to the Three Persons united in the incomprehensible essence of one Godhead: hence let us learn that in the same manner our devotions are also to be presented. All that we can know of the true God, must be known by divine revelation. A right faith is a matter of more serious concern than many among us seem to imagine: it is indeed of the highest moment, as it must have a necessary influence upon our practice in our intercourse with the Deity. It is the current language of the Holy Scriptures to represent our creation, redemption, sanctification, resurrection and glorification, as being effected by the power of Christ and the Holy Spirit; and it cannot be denied that to them, in common with the Father, are given all the names, acts and attributes of the Godhead. This ever-adorable Trinity, then, is the God of Christians. Thus has He thought proper to reveal himself to mankind: and by his revelation our devotions are to be directed.

Men of libertine notions with respect to religion, may stigmatize with the name of *senseless zealots* those who contend for modes of faith; and they may represent it as a matter of perfect indifference whether our adorations be offered to Jehovah, Jove or Lord. We have not so learned Christ and the doctrines of his Gospel. The true God, the self-existent Jehovah will not permit the glory which is due to Him alone to be given unto idols: He will not share our devotions with Jupiter and Baal.

In that memorable contest on Mount Carmel, which is recorded in the 18th chapter of the 1st book of Kings, the Prophets of Baal called upon the name of their god from morning until noon, saying "O Baal hear us ! But there was no voice, nor any that answered." And when at the entreaty of Elijah, the superiority of the God of Israel was manifested by a miraculous display of the divine power, the people fell on their faces, and said "the Lord, he is the God ; the Lord, he is the God !" When the inhabitants of Lystra, astonished at the miracle wrought by St. Paul upon the impotent man, lifted up their voices, saying in the speech of Lycaonia, "the gods are come down to us in the likeness of men ;" and when the priest of Jupiter would have done sacrifice with the people, the Apostles Paul and Barnabas rent their clothes, and ran in among them, crying out and saying, "Sirs, why do ye these things ? We are also men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God."

It may be said, "in this enlightened age, and particularly in this well instructed country, there can be not the least danger that men will ever run into the vanities of idolatrous worship." This assertion may be true ; but still, is there no danger of falling into the error of those who call themselves *Deists* ? In other words, of those who deny the divine authority of the Bible, and refuse to worship God according to the directions of his own unerring wisdom ?

The Holy Scriptures maintain that God was in Christ, reconciling the world unto himself ; and they require us to honour the Son, even as we honour the Father. Now, they who disobey this heavenly injunction, certainly deny the true God, and worship an idol of their own imagination.

Let sincere believers bless God that he has "given unto his servants grace, by the confession of a true faith to acknowledge the glory of the Eternal Trinity :" * let them fervently beseech him to keep them "steadfast in this faith :" let them

* Collect for Trinity Sunday.

from a consciousness of their own infirmity and sin, with the deepest abasement of soul, say in their private and public devotions, "O holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners." In this sense, we Christians must exclaim with the people of Israel, "the Lord, he is the God;" and we must call with the Apostles, upon infidels of every description, to turn from their vanities unto the living God. And in order to serve him acceptably, we must approach him at all times with *reverence and godly fear.*

With reiterated acclamations the Seraphim proclaimed *the holiness of the Lord of hosts.* When we reflect on the spotless purity of his nature—on his utter abhorrence of all manner of sin, surely we have too much reason to cover our faces in token of abasement of soul. We may well exclaim with the Prophet, in the words subsequent to those of the text, "wo is me, for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts." Nay, it may almost be said of us, in the language of Joshua to the people of Israel, "ye cannot serve the Lord, for he is an holy God; he will not forgive your transgressions nor your sins." Let not, however, these considerations drive us into a state of utter desperation, but only induce us to contemplate and adore the perfect holiness of the divine nature, with all meekness and lowliness of heart. We are creatures, the work of his almighty hand. We are sinful, polluted creatures. Whenever we approach Him in the solemnities of his religion, let our devotions begin with confession of our guilt, and with humble supplication for mercy.

Let us treat with becoming reverence all things which are more immediately connected with his service. Of the place where the Angels of God were seen ascending and descending, Jacob affirms, "how dreadful is this place! This is none other but the house of God, and this is the gate of Heaven!" When God appeared to Moses in the burning bush, he is commanded, "take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." That part of the temple

of Jerusalem where the divine presence was most visibly displayed, was denominated "the Holy of Holies." If the Psalmist, turning his view towards this throne of the Divine Majesty, calls upon his fellow-worshippers, "O magnify the Lord our God, and fall down before his footstool; for He is holy"—if in all ages, persons and places and things have been *sanctified* from their relation to a holy God, let not Christians be deficient in expressions of becoming respect. Let them hallow God's Sabbath, and reverence his sanctuary. Whenever they assemble in his house of prayer for the purposes of public worship, let them remember that the place whereon they stand is holy ground: that the service in which they are engaged is presented to a holy God. Let, therefore, every part of their external deportment indicate the reverential fear which actuates their hearts.

In order to command this deep attention, this solemn awe, nothing can be better calculated than the public service of our Church. The Angels are represented by the Prophet, as worshipping in Heaven by the way of *animated responses*, in *alternate notes* of praise and adoration. This was the method pursued by Moses and the people of Israel, when they celebrated their deliverance at the Red Sea. In this manner did Ezra and the priests worship God, when the foundation of the temple was laid, after their return from the Babylonish captivity. This was the practice of the primitive Church; and in the same manner we worship the God of our fathers: like the Seraphim, one cries to another and says, "O Lord, show thy mercy upon us, and grant us thy salvation!" But in reviewing our excellent service, we ought to distinguish in a particular manner that sublime Hymn which begins with these words, "we praise thee, O God; we acknowledge thee to be the Lord." This highly animated form of devotion, which has been used in the Church for fifteen hundred years, is a paraphrase of the Hymn of Angels, which is the subject of our present meditations. Lifting up our hearts and our voices to the Lord of hosts, we declare, "To thee Cherubim and Seraphim continually do cry, holy, holy, holy Lord God

of Sabaoth ; heaven and earth are full of the majesty of thy glory." And we then go on to acknowledge, that this great Being, who is praised by the glorious company of Apostles, the goodly fellowship of the Prophets, and the noble army of Martyrs, is the incomprehensible Trinity—"the Father of an infinite majesty ; his adorable, true and only Son ; and also the Holy Ghost, the Comforter." Thus, whenever we assemble to worship God according to the form prescribed in our Liturgy, we imitate the manner and adopt the sentiments of the Angelic hosts.

Let us be persuaded to draw the proper inference from these considerations. Let the service of our Church be duly prized, and let us rejoice in the celebration of it with united hearts and voices. Let us learn to say, with the holy Psalmist, "Lord, I love the habitation of thy house, and the place where thine honour dwelleth."

How can *they* who, upon every frivolous pretence, absent themselves from the public worship of Almighty God ; or if they at any time appear in the house of prayer, show that they are not impressed with the sacredness of the place and the solemnity of the service—how can *they* who are thus luke-warm and inattentive, who have no relish for the spiritual employment of adoration and praise—how can such persons expect to find any enjoyment among the inhabitants of heaven ? We must acquire in this world the habits of devotion, a taste for pure and spiritual joys ; otherwise not heaven itself will afford any gratification. Let us, then, by the aid of divine grace, accustom ourselves to the exercises of a devotional spirit ; to meditation, prayer and praise. Thus shall we be prepared for the delightful society of the heavenly world. At the last awful day of general retribution, when this mortal will put on immortality, we shall rise from the bed of death with hearts animated by divine love, and with tongues already attuned to strains of celestial harmony. With rapture increasing through eternal ages, we shall join with Angels and Archangels, and with all the company of heaven, in lauding and magnifying the glorious name of the God of hosts, the Lord most high !

FOR THE CHURCHMAN'S MAGAZINE.

REMARKS *on the similarity between the SYRIAN CHURCH and the PROTESTANT EPISCOPAL CHURCH.*

AMONG modern publications of every description, no work has excited greater attention than Dr. Buchanan's Christian Researches in Asia. This fact is proved by the great number of editions which it has passed through both in England and America, during the short time since its first publication. No production, it is reasonable to suppose, has been more successful in awakening the public attention to the importance of the Missionary cause, and to that of circulating the sacred Scriptures through the means of Bible Societies. Christians of all denominations have found in Dr. Buchanan's works much to edify their minds and to warm their hearts. And to the Churchman, they have proved the means of strengthening his attachment to that system of faith, that ministry, and that form of external order which prevail in the Church to which he belongs.

The testimony of Scripture and of all ecclesiastical history, warrants us in the conclusion that our Church is apostolic in her doctrines, and primitive in her order. Had there remained any reason to doubt the legality of her claims to be apostolic and primitive in her doctrines and institutions; or had any additional evidence been necessary to confirm the Episcopalian in the views which he has taken, not only of the evangelical doctrines, but of the ministry and worship of the primitive Church, every doubt ought now to be removed, by the testimony to be found in the facts recited in the narrative of Dr. Buchanan, respecting the Syrian Christians. In that important narrative, assurance is made doubly sure, that the reformers of that Church from which the Protestant Episcopal Church of America is descended, were not mistaken when they asserted in the preface to the Offices of Ordination, that "from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests and Deacons: and

also that the judicious Hooker was correct, when he maintained that "the Church had evermore held a prescript form of Prayer."

It has been made a very popular objection to Episcopacy and a prescribed Liturgy, that they were both the inventions of Popery. But this objection is conclusively refuted by the single fact, that the Syrian Church, whose founders came from Antioch, the place where the disciples were first called Christians; and whose members had never heard of such a person as the Pope, until the beginning of the 16th century, has Episcopacy and forms of prayer for public worship. Not having had any connexion whatever with the Church of Rome, it was utterly impossible that the ancient Syrian Church should have adopted any of her corrupt practices, or made that Church a model for any of her institutions.

In making additional remarks on the similarity between the Syrian Church and our own, I shall adopt, with a few variations of a local nature, the language of a Review of Dr. Buchanan's Researches, contained in the *Christian Observer*.

"It is impossible for one who is a member of the *Protestant Episcopal Church* not to feel a peculiar degree of gratification in perusing the account of the Syrian Christians. The similarity of our faith and mode of worship, of our ecclesiastical constitution, and even of our minuter rites and ceremonies, to those which prevail in the Syrian Church, is very remarkable, and affords an additional presumption of the apostolical origin which we have been disposed to attribute to them. We have in both Churches the same gradations of rank, Bishop, Priest and Deacon. Both Churches use a Liturgy, in which the people as well as the minister take a part. In both, infant baptism is practised. And if we descend to circumstances of *inferior moment*, we find in the Syrian Church a parallel to the lawn of our Bishops, and to the surplices of our Clergy. No one will do us the injustice to suppose that we lay very great stress on these *minor points*; we nevertheless think it our duty to advert to them, because they may not be without effect in quieting the scruples of some tender consciences; or

at least in rescuing existing usages from a portion of the ridicule and contempt with which they are frequently loaded. That our ecclesiastical institutions, as it respects the conduct of the worship of the Church, may degenerate into a mere lifeless form, we admit, with deep concern. But of what similar institution may not similar things be predicated? At the same time, it is a lawful ground of satisfaction to us, as members of the Episcopal Church, to observe, that when another Church, with which we had no intercourse whatever, but which has existed in unimpaired succession from the apostolic age; after dwelling for thirteen or fourteen centuries in a state of almost entire separation from the rest of the Christian world, is at length discovered among the rocks and fastnesses of Malayala; she professes the same fundamental doctrines, recognizes the same orders in the Christian ministry, practises the same general mode of congregational worship, and uses many of the same ceremonies with ourselves.*”

OBSERVATOR.

The sense entertained by mankind of the natural inefficacy of REPENTANCE, and the NECESSITY of an ATONEMENT for SIN, proved from the history of HUMAN SACRIFICES. An extract from Discourses and Dissertations on the Scriptural doctrines of ATONEMENT and SACRIFICE. By WILLIAM MAGEE, Senior Fellow of TRINITY COLLEGE, and Professor of Mathematics in the UNIVERSITY of DUBLIN.

THE universal prevalence of HUMAN SACRIFICES throughout the Gentile world, is a decisive proof of the light in which the human mind, unaided by revelation, is disposed to view the divinity; and clearly evinces how little likelihood there is in the supposition that unassisted reason could discover the sufficiency of repentance to regain the favour of an offended God. Of this savage custom, Mr. De Paaw asserts,† that

* Ch. Obs. May, 1811, page 317—320.

† Rech. Phil. sur les Amerie. v. 1. p. 211.

there is no nation mentioned in history, whom we cannot reproach with having more than once made the blood of its citizens stream forth in holy and pious ceremonies, to appease the divinity when he appeared angry, or to move him when he appeared indolent.

Of this position, both ancient and modern historians supply the fullest confirmation. Heliodorus informs us,* that the Ethiopians were required by their laws to sacrifice boys to the sun, and girls to the moon. Sanchoniathon, as quoted by Philo, asserts,† that among the Phœnicians, “it was customary in great and public calamities, for princes and magistrates to offer up in sacrifice to the avenging demons, the dearest of their offspring.”

This practice is also attributed to them by Porphyry.‡ Herodotus|| describes it as a custom among the Scythians, to sacrifice every hundredth man of their prisoners to their god Mars. And Keysler, who has carefully investigated the antiquities of that race, represents the spreading oaks under which they were used to perform these sanguinary rites, as being always profusely sprinkled with the blood of the expiring victims.§ Of the Egyptians, Diodorus relates it** to have been an established practice to sacrifice red-haired men at the tomb of Osiris; from which, he says, misunderstood by the Greeks, arose the fable of the bloody rites of Busiris. This charge brought by Diodorus against the Egyptians, is supported by Plutarch, on the authority of Manetho.†† At Heliopolis also, three men were daily offered up to Lucina; which practice Porphyry informs us, was put a stop to by Amasis.‡‡ And we are told by an Arabian writer, Murtadi, that it had been customary with the Egyptians to sacrifice to the river Nile, a young and beautiful virgin, by flinging her, decked in the richest attire, into the stream: and as Mr. Maurice remarks, a vestige of this barbarous custom remains to this day; for we learn from *Mr. Savary's Letters on Egypt*, (v. i. p. 118.) that the Egyptians annually make a clay statue

* Æthiopic. lib. 10. p. 465--ed. 1650. † Euseb. Præp. Evang. lib. 1. c. 10.

‡ Euseb. P. Ev. lib. iv. || lib. iv. cap. 62. § Antiq. Septentr. Dissert. iii. ** lib. i. p. 90. ed. Wessel. †† Isid. et Osir. p. 380. ‡‡ Wessel. Diod. p. 99. n. 86.

in the form of a woman, and throw it into the river; previous to the opening of the dam.—see *Maurice's Indian Antiquities*, p. 433.

That this cruel practice existed also among the Chinese, appears from their histories, which record the oblation of their monarch Chingtang, in pacification of their offended deity, and to avert from the nation the dreadful calamities with which it was at that time visited. This sacrifice, it is added, was pronounced by the priests to be demanded by the will of heaven: and the aged monarch is represented as supplicating at the altar, that his life may be accepted as an atonement for the sins of the people.* Even the Persians, whose mild and beneficent religion appears at this day so repugnant to this horrid usage, were not exempt from its contagion. Not only were their sacred rites, like those of other nations, stained with the blood of immolated victims, as may be seen in Herodotus,† Xenophon,‡ Arrian,§ Ovid,¶ Strabo,** Suidas,|| and as is fully proved by Brissonius,||| but Herodotus||| expressly pronounces it to have been the Persian custom to offer *human* victims by inhumation: and in support of his position adduces two striking instances of the fact; in one of which his testimony is corroborated by that of Plutarch. The mysteries also of the Persian god Mithra, and the discovery of the Mithraic sepulchral cavern, as described by Mr. Maurice, have led that writer in the most decisive manner to affix to the Persian votary, the charge of human sacrifice.¶¶ The ancient Indians likewise, however their descendants at this day may be described by Mr. Orme,*** as of a nature utterly repugnant to this sanguinary rite, are represented both by Sir W. Jones,††† and Mr. Wilkins,††† as having been polluted by the blood of human victims. This savage practice appears also to have been enjoined by the very code of Brahma, as may be seen in the

* Martin, Hist. Sin. lib. 3. p. 75. ed. 1659. † lib. 1. cap. 132. and lib. 7. cap. 113.
 ‡ Cyrop. lib. 8. § De exped. Alex. lib. 6. ad finem. ¶ Fast. lib. 1. ** lib. 15. p. 1065. ed. 1707. || In Mithra. †† De Reg. Pers. Princ. lib. 2. a cap. 3. ad. cap. 43. §§ lib. 7. cap. 114. ¶¶ Indian Antiquities, pp. 955, 984, &c. *** Hist. of Indost. v. 1. p. 5. ††† Asiat. Res. v. 1. p. 265. ††† In his explanatory notes on the Heetopades, note 292.

Asiatic Researches, as above referred to. The self-devotions so common among this people, tend likewise to confirm the accusation. On these, and the several species of *meritorious suicide* extracted from the Ayeen Akbery, by Mr. Maurice.* The same writer asserts, (p. 434) that the Mahometans have exerted themselves for the abolition of this unnatural usage, both in India and Egypt. This author indeed abounds with proofs, establishing the fact of human sacrifice in ancient India.

Of the same horrid nature were the rites of the early Druids.† The Massilian grove of the Gallic Druids is described by Lucan,‡ in terms that make the reader shudder—"that every branch was reeking with human gore," is almost the least chilling of the poetic horrors with which he has surrounded this dreadful sanctuary of Druidical superstition. We are informed that it was the custom of the Galliç Druids to set up an immense gigantic figure of a wicker man, in the texture of which they entwined above an hundred human victims, and then consumed the whole as an offering to their gods. For a delineation of this monstrous spectacle, see Clarke's *Cæsar*, (p. 131. fol. ed. 1712. Nor were the Druids of Mona less cruel in their religious ceremonies, than their brethren of Gaul: Tacitus§ represents it as their constant usage to sacrifice to their gods the prisoners taken in war: *eruore captivo adolere aras, fas habebant.* In the northern nations, these tremendous mysteries were usually buried in the gloom of the thickest woods. In the extended wilds of Arduenna, and the great Hereynian forest particularly, places set apart for this dreadful purpose abounded.

Phylarchus, as quoted by Porphyry, affirms, that of old it was a rule with every Grecian state, before they marched against an enemy, to supplicate their gods by human victims; and accordingly we find human sacrifices attributed to the Thebans, Corinthians, Messenians and Temessenses, by Pausanias; to the Lacedæmonians by Fulgentius, Theodoret and Apollodorus; and to the Athenians by Plutarch,¶ and it is

* Ind. Ant. p. 164—166. † Diod. Sic. v. 1. pp. 354, 355. ed. Wess. ‡ Pharsalia, lib. iii. 400, &c. § V. 2. p. 172. ed. Brot. ¶ Themist. p. 262. et. Arist. p. 300. ed. Bryan.

notorious, that the Athenians, as well as the Massilians, had a custom of sacrificing a man every year, after loading him with dreadful curses, that the wrath of the gods might fall upon his head, and be turned away from the rest of the citizens.*

The practice prevailed also among the Romans, as appears not only from the devotions so frequent in the early periods of their history, but from the express testimonies of Livy, Plutarch and Pliny. In the year of Rome 657, we find a law enacted in the Consulship of Lentulus and Crassus, by which it was prohibited: but it appears notwithstanding to have been in existence so late as in the reign of Trajan; for at this time three Vestal virgins having been punished for incontinency, the Pontiffs on consulting the books of Sibyls to know if a sufficient atonement had been made, and finding that the offended deity continued incensed, ordered two men and two women, Greeks and Gauls, to be buried alive.† Porphyry also assures us, that even in his time, a man was every year sacrificed at the shrine of Jupiter Latialis.

The same cruel mode of appeasing their offended gods, we find ascribed to all the other heathen nations: to the Getæ, by Herodotus,‡ to the Lucadians by Strabo,§ to the Goths by Jornandes,¶ to the Gauls, by Cicero,* and by Caesar,† to the Heruli, by Procop.‡ to the Britons, by Tacitus§ and by Pliny,¶ to the Germans by Tacitus,* to the Carthaginians by Sanchoniathon,† by Plato,‡ by Pliny,§ by Silius Italicus,¶ and by Justin.* Ennius says of them,† *Poenei sunt soliti eos sacrificare puerulos.* They are reported by Diodorus to have offered two hundred victims at once; and to so unnatural an extreme was this horrid superstition carried by this people, that it was usual for the parent himself, to slaughter the dearest and most beautiful of his offspring at the altars of their

* Suidas. † Univ. Hist. v. xiv. p. 588. ed. Dub. ‡ lib. iv. c. 94. § lib. x. p. 694. ¶ De Reb. Getic. cap. xix. * Pro Fonteio. p. 487. ed. 1634. † Bell. Gall. lib. 6. sec. 15. ‡ Bell. Goth. lib. ii. c. 15. § Annal. xiv. 30. ¶ lib. xxx. cap. 1. * De Mor. Germ. cap. ix. † Euseb. P. Ev. lib. 1. cap. 10. ‡ In Minoe, Opera, p. 565. ed. 1602. § lib. xxxvi. cap. 12. ¶ lib. iv. lin. 767, &c. * lib. xviii. c. 6. and l. xix. c. 1. † ed. Hess. 1707, p. 28.

bloody deities. Scripture proves the practice to have existed in Canaan, before the Israelites came thither.* Of the Arabians, the Cretans, the Cyprians, the Rhodians, the Phocæans, those of Chios, Lesbos and Tenedos, the same may be established.† Monimus, as quoted by Clemens Alexandinus‡ affirms the same of the inhabitants of Pella. And Euripides has given to the bloody altars of the Tauric Diana, a celebrity that rejects additional confirmation. So that the *universality* of the practice in the ancient heathen world, cannot reasonably be questioned.

In what light then the heathens of antiquity considered their deities, and how far they were under the impression of the existence of a Supreme benevolence requiring nothing but repentance and reformation of life, may be readily inferred from this review of facts. Agreeably to the inference which these furnish, we find the reflecting Tacitus§ pronounce, “that the gods interfere in human concerns, but to punish:”—*Non esse curæ Diis securitatem nostram, esse ultionem.* And in this, he seems but to repeat the sentiments of Lucan, who in his *Pharsalia*, (iv. 107, &c.) thus expresses himself:

Felix Roma, quidem, eivesque habitura beatos,
Si libertatis Superis tam cura placeret,
Quam vindicta placet—

On this subject, the Romans appear to have inherited the opinions of the Greeks. Meiners asserts,¶ that the more ancient Greeks imagined their gods to be envious of human felicity; so that whenever any great success attended them, they were filled with terror, lest the gods should be offended at it, and bring on them some dreadful calamity. In this the learned professor but affirms, what we have seen is the formal declaration attributed to Solon by Herodotus: a declaration repeated and confirmed by the historian, in the instances of Polyerates and Xerxes: in the former of which, the prudent Amasis grounds his alarm for the safety of too prosperous a

* Levit. xx. 23. † porphyr. Apud. Euseb. P. Ev. lib. iv. cap. 16. ‡ Euseb. ibid.
§ Hist. lib. i. c. 4. ¶ Historia doctrinæ de vero Deo, p. 208.

prince of Samos, on the notoriety of the *envious* nature of the divine being;* and in the latter, the sage Artabanus warns Xerxes, that even the blessings which the gods bestow in this life, are derived from an *envious* motive.† That the fear of the gods was not an unusual attendant on the belief their existence, may be inferred likewise from Plutarch :‡ and Pliny,§ speaking of the deification of death, diseases and plagues, says, that “these are ranked among the gods, whilst with a trembling fear we desire to have them pacified”—*dum esse placatas, trepidi metu eupimus.* Cudworth also,¶ shows, in the instances of Demoeritus and Epicurus, that terror was attached to the notion of a divine existence; and that it was with a view to get free from this terror, that Epicurus laboured to remove the idea of a providential administration of human affairs. The testimony of Plato is likewise strong to the same purpose: speaking of the punishment of wicked men, he says “all these things hath *Nemesis* deereed to be executed in the second period, by the ministry of *vindictive* terrestrial demons, who are overseers of human affairs; *to which demons the supreme God hath committed the government of this world.**

Thus the Gentile religion, in early ages, evidently appears to have been a religion of *fear*. The same it has been found likewise in later ages, and continues to this day. Of the length of time during which this practice of human sacrifice continued among the northern nations, Mr. Thorkelin, who was perfectly conversant with northern literature, furnishes several instances in his *Essay on the Slave Trade*. Ditmarus charges the Danes with having put to death in their great sacrifices, no fewer than ninety-nine slaves at once.† In Sweden, on urgent occasions, and particularly in times of scarcity and famine, they sacrificed kings and princes. Loccenius‡ gives the following account: “Tanta fame Suecia afflita est, ut ei vix gravior unquam incuberit; eives inter se dissidentes, cum penam

* lib. iii. cap. 40. † lib. vii. cap. 46. ‡ De Superst. § lib. 2. cap. 7. ¶ Intell. Syst. d. 664. * De Anima Mundi. Opera p. 1096. Ed. Brane. 1602. † Loccen. Antiq. Sue. Goth. lib. i. cap. 3. ‡ Histor. Rer. Suecic. lib. 1. p. 5.

delictoram divinam agnoscerent, primo anno boves, altero homides, tertio regem ipsum, velut *iræ cœlestis piaculum*, ut sibi persuasum habebant, Odino immolabant:" and we are told that the Swedes at one time boasted of having sacrificed five kings in a single day. Adam of Bremen,* speaking of the awful grove of Upsal, a place distinguished for the celebration of those horrid rites, says, "there was not a single tree in it that was not reverenced as gifted with a portion of the divinity, because stained with gore, and foul with human putrefaction." In all the other northern nations, without exception, the practice is found to have prevailed; and to so late a period did it continue, that we learn from St. Boniface, that Gregory II. was obliged to make the sale of slaves for sacrifice by the German converts, a capital offence; and Carloman, in the year 743, found it necessary so pass a law for its prevention. Mallet, whose account of this horrid custom among the northern nations deserves particularly to be attended to, affirms, that it was not abolished in those regions until the ninth century.† And Jortin‡ reports from Fleury, an adherence to this custom in the island of Rugia, even so late as to the close of the twelfth century.

The subject of this number may derive additional light from the nature of the *representations* of the Divinity, throughout the heathen nations. Thus in the images of the deity among the Indians, we find an awful and terrific power the ruling feature. Thousands of outstretched arms and hands, generally filled with swords and daggers, bows and arrows, and every instrument of destruction, express to the terrified worshipper the cruel nature of the god. The collars of human skulls, the forked tongues shooting from serpent's jaws, the appendages of mutilated corses, and all the other circumstancies of terrific cruelty which distinguish the black goddess, Seeva, Haree, and other of the idols of Hindostan,§ sufficiently manifest the genius of that religion which presented

* Hist. Eccles. cap. 234. † Northern Antiquities, vol. i. p. 132—142. ‡ Remarks on Eccles. Hist. v. 5. p. 233. ¶ Maurice's Ind. Antiq. pp. 182, 253, 327, 381, 382, 856, 857, 882.

these as objects of adoration. To the hideous idols of Mexico, one of which was of most gigantic size, seated upon huge snakes, and expressly denominated TERROR,* it was usual to present the heart, torn from the breast of the human victim, and to insert it, whilst yet warm and reeking, in the jaws of the blood-thirsty divinity.† The supreme god of the ancient Seythians was worshipped by them under the similitude of a naked sword;‡ and in Valhalla, or the *Hall of Slaughter*, the paradise of the terrible god of the northern European regions, the cruel revelries of Woden were celebrated by deep potations from the skulls of enemies slain in battle.

Consistent with this character of their gods, we find the worship of many of the heathen nations to consist in suffering and mortification, in cutting their flesh with knives, and scorching their limbs with fire. Of these unnatural and inhuman exercises of devotion, ancient history supplies numberless instances. In the worship of Baal, as related in the book of Kings; and the consecration to Moloch, as practised by the Ammonites, and not unfrequently by the Hebrews themselves, the sacred volume affords an incontestible record of this diabolical superstition. Similar practices are attested by almost every page of the profane historian. The cruel austerities of the Gymnosophist both of Africa and India, the dreadful sufferings of the initiated votaries of Mithra and Eleusis,§ the Spartan scourgings in honour of Diana, the frantic and savage rites of Bellona, and the horrid self-mutilations of the worshippers of Cybele, but too clearly evince the dreadful views entertained by the ancient heathens of the nature of their gods.

Of the last named class of Pagan devotees, (to instance one as a specimen of all,) we have the following account from Augustine—“Deæ maguæ sacerdotes, qui Galli vocabantur, virilia sibi amputabant, et furore perciti caput rotabant, eultrisque faciem musculosque totius corporis dissecabant; mor-

* Clavig. lib. vi. sect. 6. † Ibid. lib. vi. sect. 18. ‡ Herod. lib. iv. esp. 62. § See Maurice's Ind. Ant. p. 990--1000.

sibus quoque se ipsos impetabant.”* And Seneca, as quoted by the same writer,† confirms this report in the following passage, taken from his work on Superstition, now no longer extant: “*Ille viriles sibi partes amputat, ille lacertos secat. Ubi iratos deos timent, qui sic propitios merentur?*—Tantus est perturbatae mentis et sedibus suis pulsæ furor, ut sie Dii placentur quemadmodum ne homines quidem teterimi. Se ipsi in templis contruedant, vulneribus suis ac sanguine supplicant.” And it deserves to be remarked that these unnatural rites, together with that most unnatural to all, human sacrifice, are pronounced by Plutarch‡ to have been instituted for the purpose of averting the wrath of malignant demons.

Nor have these cruel modes of worship been confined to the heathens of antiquity. By the same unworthy conceptions of the Deity, the pagans of later times have been led to the same unworthy expressions of their religious feelings. Thus, in the narrative of Cooke’s voyages, we are informed that it was usual with the inhabitants of the Friendly Islands, when afflicted with any dangerous disorder, to cut off their little finger as an offering to the deity, which they deemed efficacious to procure their recovery: and in the Sandwich Islands it was the custom to strike out the fore teeth, as a propitiatory sacrifice to avert the anger of the Eatooa, or divinity. If we look again to the religion of the Mexicans, we meet the same sort of savage superstition, but carried to a most unnatural excess. Clavigero says,§ “it makes one shudder to think of the austerities which they exercised upon themselves, either in atonement of their transgressions, or in preparation for their festivals;” and then proceeds, in this and the following sections, to give a dreadful description indeed of the barbarous self-lacerations, practised both by the Mexicans and Tlascalans, in the discharge of their religious duties: and yet he afterwards asserts,¶ that all these, horrid as they are, must be deemed inconsiderable, when compared with the in-

* August. de Civ. Dei. pp. 140. 156. ed. 1661. † lib. vi. cap. 10. ‡ Opera. tom. ii. p. 417. ed. Franc. 1620. § lib. vi. v. 22. ¶ v. ii. p. 446. 4to ed. Lond.

humanities of the ancient priests of Bellona and Cybele, of whom we have already spoken ; and still more so, when contrasted with those of the penitents of the East Indies and Japan.

With good reason, indeed, has the author made this concluding remark ; for of the various austerities which have been at different times practised as means of propitiating superior powers, there are none that can be ranked with those of the devotees of Hindostan at the present day. Dreadful as Mr. Maurice represents the rites of Mithra and Eleusis to have been, dreadful as we find the other rites that have been noticed, yet their accumulated horrors fall infinitely short of the penitentiary tortures endured by the Indian Yogee, the Gymnosophist of modern times—“to suspend themselves on high in cages, upon trees considered sacred, refusing all sustenance but such as to keep the pulse of life just beating ; to hang aloft upon tenter-hooks, and voluntarily bear inexpressible agonies ; to thrust themselves by hundreds under the wheels of immense machines that carry about their unconscious gods, where they are instantly crushed to atoms ; at other times, to hurl themselves from precipices of stupendous height ; now to stand up to their necks in rivers, till rapacious alligators come to devour them ; now to bury themselves in snow till frozen to death ; to measure with their naked bodies, trained over burning sands, the ground lying between one pagoda and another, distant perhaps many leagues ; or to brave, with fixed eyes, the ardour of a meridian sun between the tropics ;” these, with other penances not less tremendous, which Mr. Maurice has fully detailed in the last volume of his *Indian Antiquities*, are the means whereby the infatuated worshippers of Brahma hope to conciliate the Deity, and to obtain the blessings of immortality : and by these, *all* hope to attain those blessings, except only the wretched race of the Chandalahs, whom, by the unalterable laws of Brahma, no repentance, no mortification can rescue from the doom of

eternal misery ; and against whom the gates of happiness are for ever closed.*

Now, from this enumeration of facts, it seems not difficult to decide, whether the dictate of untutored reason be the conviction of the DIVINE BENEVOLENCE, and the persuasion that the Supreme Being is to be conciliated by good and virtuous conduct *alone*: and from this also we shall be enabled to judge what degree of credit is due to the assertion of those who pronounce, that “*all men naturally apprehend the Deity to be propitious :*” that “*no nation whatever, either Jew or heathen, ancient or modern, appears to have had the least knowledge, or to betray the least sense of their want, of any expedient of satisfaction for sin, besides repentance and a good life :*” and that “*from a full review of the religions of all ancient and modern nations, they appear to be utterly destitute of any thing like a doctrine of proper atonement.*”

THE APOSTLE PAUL, at CORINTH.—An extract from Chateaubriand's Travels in Greece, Palestine, &c.

WHEN the Cæsars rebuilt the walls of Corinth, and the temples of the gods rose from their ruins more magnificent than ever, there was an obscure architect, who was rearing in silence an edifice, which remains standing amidst the ruins of Greece. This architect was a foreigner, who gives this account of himself: “*Thrice was I beaten with rods; once was I stoned, and thrice I suffered shipwreck. In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*” This man, unknown to the great, despised by the multitude, rejected as “*the offscouring of the world,*” at first

* See Maur. Ind. Ant. pp. 969, 961.

associated with himself only two companions, Crispus and Caius, with the house of Stephanas. These were the humble architects of an indestructible temple, and the first believers at Corinth. The traveller surveys the site of this city; he discovers not a vestige of the altars of paganism, but he perceives some Christian chapels rising from among the cottages of the Greeks. The Apostle might still from his celestial abode, give the salutation of peace to his children, and address them in the words, "Paul to the Church of God, which is at Corinth."

[For the following Biographical Memoir, we are indebted to the gentleman who wrote the Life of DR. JOHNSON, which appeared in a former number.]

BIOGRAPHICAL MEMOIR of TIMOTHY CUTLER, D. D. President of Yale College, &c.

TIMOTHY CUTLER, D. D. was born at Charlestown, Massachusetts, in 1683, and was educated at Harvard College, where he graduated in 1701.

He was early distinguished for uncommon diligence and application, and in spite of all those disheartening difficulties and discouragements which at that time surrounded the American student, made great proficiency in almost every branch of useful and elegant knowledge. After having laid a very broad foundation of general learning, he applied himself to the study of divinity, and in January 1709, was ordained according to the order of the congregational Churches of New-England, to the pastoral care of the Church at Stratford in Connecticut. In this station he remained for about ten years, discharging his pastoral duties with exemplary zeal and diligence, and pursuing his studies, both literary and theological, with the most unwearyed and ardent application. He soon became celebrated as a pulpit orator, and was generally considered as the most eloquent preacher in the colony. His reputation as a scholar stood equally high, and it appears to have been deservedly obtained; for his literary character

seems by no means to have derived its lustre merely from comparison with that general mediocrity of learning—that sort of intellectual twilight which every where surrounded him. His acquirements, even when compared with the highest standard of European scholarship, appear to have been equally various and profound.

President Styles, who upon questions of mere learning was no incompetent judge, and whose theological tenets were so much at variance with those embraced by Dr. Cutler, that he cannot well be suspected of too fond a partiality to his memory, represents him as being, with the exceptions of President Chauncy and Dr. Thatcher, decidedly the greatest oriental scholar that New-England has ever seen. He was besides, says Dr. Stiles, skilled in logic, metaphysics, moral philosophy, theology and ecclesiastical history. From other sources we learn that he wrote and spoke Latin with correctness and fluency; that he was critically skilled in the Hebrew, and had besides acquired a knowledge of the Arabic, which in the present day it would be difficult to parallel on this side the Atlantic.

If we consider that these acquisitions were made by the unassisted application of a solitary scholar, in the midst of a race of illiterate men who had grown up without education among the hardships of a new-settled country—in a village doubtless at that time much more remote from literary society and intelligence than any frontier settlement of our western territory is at the present day—very far removed from any large public library, and without the means of supplying that deficiency from private collections—in a country where books appear to have been nearly as rare as they were before the invention of printing, and where the whole colony did not probably contain half as many valuable volumes as composed the private library of any wealthy English scholar of that age—at a period too, when in the whole country there was scarcely any thing of literary society, of a reading public, or of honours and rewards held out to learning—we cannot fail of being impressed with the highest respect for the native vigour of a mind

capable of making such attainments in such a situation. It is probable, however, that these disadvantages once surmounted, were not without their concomitant benefits, and the very circumstance of his being thus debarred from many books, and confined to original and classic authors, tended to strengthen his native talents, and to preserve him from that dissipation of mind which is so often the disease of the modern scholar, who amidst the abundance of knowledge and amusement which the press constantly pours around him, finds his intellectual powers continually in danger of being enfeebled and oppressed by the luxury of literature.

For some time before, and during Mr. Cutler's residence in Connecticut, many of the clergy and other leading men of the colony had made great exertions to establish a respectable college, and considerable progress was made in that laudable undertaking; a small library was collected, and such instructors procured and course of studies established as the low state of learning in the country at that time afforded. But unluckily, before the college had well risen above the rank of a common grammar-school, a spirit of local jealousy and discord sprang up, which gradually rose to such a height, that between the one party which wished to remove the institution to Weathersfield, and another which was equally anxious to retain it at Saybrook, the infant college seemed in danger of being entirely rent asunder and destroyed.

This contention, like all others which arise out of little interests and malignant feelings, without any reference to principle, was carried on for some years with great bitterness; at length the legislature of the colony interfered, and put a termination to the controversy by establishing the college at New-Haven.

The scattered fragments of the college being brought together, with such additions to the library and funds as could be procured in the general poverty of the country, Messrs. Johnson* and Brown, two young men of high promise for

* Afterwards President of the College of New-York.

talents, and considerable attainments in scholarship, were chosen as tutors; and under their care the college began to prosper and assume a respectable academic form. During this period one of the neighbouring clergymen had the general superintendance, and on public occasions officiated as the President of the college; but in 1719, a resident presiding officer was thought necessary, and Mr. Cutler, being decidedly and almost without competition the first scholar in the colony, was elected to that office, with the title of Rector.

This place he filled with great dignity as well as ability, and the college advanced rapidly in reputation. While in this situation, he continued his private studies with unceasing ardour; and his literary curiosity was at once excited and gratified by some considerable donations of books which had been presented a few years before to the college library, comprising all the then recent discoveries and improvements in science, of Newton and the philosophers of his school, as well as many modern works of elegant literature, till then altogether unknown in Connecticut. The knowledge which he thus acquired was not suffered to remain inactive in his mind; by degrees he infused it into the collegiate course of instruction, and by his labours and those of Dr. Johnson, much of the pedantry and idle subtleties of the old scholastic learning was banished from the college, and their place supplied by the philosophy of Bacon and of Newton, together with as much of classical and polite learning as the general state of society and of knowledge in the colony could well allow.

While the Rector was thus operating this beneficial change upon the public mind, another, not less important, was working its way in his own. He had been educated in the strictest creed of Calvinistic divinity, and had never for a moment doubted of the validity of Congregational or Presbyterian ordination. Among other books, the late additions to the college library contained several of the most celebrated works of the divines of the Church of England, upon Church government, and upon the five points of the Calvinistic controversy. The arguments advanced by these writers excited

him to a more thorough investigation of the whole subject of controversy; in which course of reading and attentive examination he was accompanied by Mr. Johnson and several other young divines.

The result of this course of study was the firm conviction that the Church of England in its general constitution, without reference to its connexion with the state, came nearer, both in its doctrines and order, to the model of the primitive Church, than any other Christian Church of modern times.

The report of this change of opinion in persons of such standing in their communion, soon spread abroad, and excited the greatest astonishment and alarm among the people to whom these doctrines were at that time equally strange and odious. A conference was held between the trustees of the college and Mr. Cutler and his friends, which after much warm discussion of the points in controversy, terminated in a public declaration on the part of the latter, "that some of them doubted of the validity of the Presbyterian ordination, and the rest (including the Rector) were fully persuaded of its invalidity." This declaration produced a vote of the trustees excusing Mr. Cutler from any further service as Rector, and requiring of all future Presidents "satisfactory evidence of the soundness of their faith, in opposition to Arminian and Prelatical errors."

These events took place in 1722, and were the origin of the Protestant Episcopal Church in Connecticut, where at that time there was not one minister, and very few laity of any other denomination than the established congregational Church.

Mr. Cutler was thus, with the burthen of a large and helpless family and without any certain prospects of support, thrown forth upon the world. In this critical juncture, by what he always considered as a special interference of Providence towards him, a new Episcopal congregation was formed in Boston, and he was invited to qualify himself for performing the ministerial office in their Church. He readily accepted the invitation, and embarked for England, in company with

his friend Mr. Johnson, to procure ordination. While in England he became acquainted with many eminent divines and scholars of the Church, and received from them the most marked attention. He was ordained successively Deacon and Priest, in March, 1723; and shortly after, while on a visit to Oxford, received the degree of Doctor in Divinity, and in a subsequent visit to Cambridge, the same literary honour was bestowed upon him by the sister university. After gratifying his curiosity by several excursions to different parts of England, he returned to his native country, and entered upon the duties as Rector of Christ Church in Boston about the end of the year 1723.

From this period his life glided on in one uniform course of zealous discharge of his ecclesiastical duties, and of indefatigable industry in the acquisition of every sort of learning.

For upwards of thirty years he was scarcely hindered one day by sickness or other accident from his public ministrations; but during the nine last years of his life, age and infirmity rendered him incapable of the regular performance of public service, and most of the duties of the office were performed by an assistant. He was regarded by the clergy as a father, and in all controversies and business of the Church assisted and directed by his advice and weight of personal character; but although thus intimately connected with all the learning and the ecclesiastical affairs of the time, he published little except a few occasional sermons, in which, as might be expected from his general character, there is much good and clear sense plainly and forcibly expressed.

He died in Boston, on the 17th of August, 1765, in the eighty-second year of his age.

His son went to England, where he received orders, and obtained some small preferment in the Church.

Dr. Cutler was a man of strong powers of mind, but his talents were rather solid than brilliant. As has been already observed, his learning was at once extensive and accurate. Lofty, dignified, and even distant in his manners, he had few of the graces which conciliate, or the arts which win popu-

larity. Still, his sincerity, his piety, his talents and the unspotted purity of his morals, enforced respect and esteem, even where there was little of personal attachment, "and people of every denomination," says Dr. Elliott,* "looked upon him with a sort of veneration."

Rigidly attached to his Church and to those principles which he had firmly settled in his mind, he tried every opinion and action by the unvarying standard of principle, and disdained every thing like compromise or expediency. This disposition he was often thought to carry to excess; but it is worthy of remark, that he was always more patient of opposition from members of other communions, than of inconsistency in conduct or opinion in those of his own.

He kept up a large and regular correspondence with several learned divines both of this country and Great-Britain. Some extracts from this correspondence have lately been published in that entertaining collection of literary history, curious anecdote, and antiquarian trifling, 'Nichol's Anecdotes of the eighteenth century.' A great number of other letters remain in manuscript in different hands in this country, and might afford, if judiciously selected, a very curious body of anecdote and criticism illustrative of the history of religion, literature and society in this country during the former part of the last century.

BELLINGHAM and MR. PERCEVAL.

THE following relation of a conversation between the Rev. Mr. Wilson, and Bellingham, the assassin of Mr. Pereeval, the day before execution, is from the *Literary Panorama*.

"I told him," said Mr. Wilson, "I had an anecdote to relate to him, which was sufficient, I thought, to melt a heart of stone; and then read to him a letter, stating that the afflicted Mrs. Pereeval, with her orphan children, had knelt round the corpse of her murdered husband, and had put up

* Biographical Dictionary.

prayers to God for his murderer. ‘Thus,’ said I, ‘while you, on a mere presumption of injury in your own mind, have assassinated a man who had never personally injured you, and whose amiable and benevolent character you cannot but acknowledge—his widowed partner, whose injuries from you are incalculably greater than any you can pretend to have received from Mr. Perceval, has, in all the poignancy of her anguish, been offering up prayers to God on your behalf.’

“As I was standing up to read the letter by a dimly burning candle against the wall of the cell, my friend took particular notice of the murderer’s countenance, and distinctly observed, that on hearing this touching account, he hung down his head for an instant, (for he had before been steadfastly looking at us,) as though he was much affected. He soon, however, resumed his former attitude, and said, as one recollecting himself, ‘This was a Christian spirit! she must be a good woman. Her conduct was more like a Christian’s than my own, certainly.’”

This anecdote needs no comment. To return to the prisoner—Mr. W.’s friend “afterwards asked him, whether he had received a religious education, and whether his parents were pious persons ?

“He said, that his father died when he was young; but his mother was a very pious woman. At the mention of her name he was sensibly affected: he wept. He added, that his mother was a truly good woman, and that her dying words were, that she wished to meet him in heaven. He was greatly moved when he gave this account.

“His pious mother had long fallen a victim to afflictions occasioned chiefly by her unprincipled child. She died at Liverpool, weighed down with trouble, in the year 1802.”

Mr. W. very justly observes,

“The neglect of the religious instruction of his mother, may be considered in his case, as it undoubtedly is in that of thousands, the first step which he took in the way of evil. How considerable the influence of his mother originally was, may be gathered from the poignant regret which the mention

of her name excited, even after all the obduracy he had manifested on every other point. It is certain, that few depart very far from the paths of reatitute, so long as they continue to cherish any due reverence for their parents. And we may fairly regard his rejection of this sacred yoke, as the one great cause of his future ruin."

Of the character of this truly good man, the same work thus observes :—

"And now, when the catastrophe has demonstrated the fate that awaited him, is it too much to ask whether Mr. P. was not infinitely wiser and happier for his steady attention to religion and piety? The momentary stroke of his death left him no time for preparing his heart, had it been unprepared: no interval for contrition for past follies; for what is popularly termed 'making his peace with God.' He was struck at the instant, pious, or impious—a believer, or an infidel—renewed or reprobate. Let those who formerly ridiculed his 'preciseness,' his 'superstitious attendance on religious forms'—let them say now what he could have done better. And especially, let a writer whom we have in our eye, who in terms little short of opprobrious, enlarged on 'the mighty minister of a mighty nation, who, followed by half a score of lank-haired young methodists, paraded in sanctified ostentation to the church at Hampstead,' &c. let him, or any other, determine —does Mr. P. now repent of it? Does any one of his family repent of it, for him? Is there one among his friends, one among his enemies, who wishes he had been less devout, less punctual in his devotions? Even in town, while involved in the vortex of public business, there were sacred hours, when the minister was inaccessible, and the man was engaged in duty to no earthly power. Who now regrets the hours thus spent? Let him stand forth who dare now avow his conviction that the departed Premier, could his voice be heard, would forbid that practice in which he persevered and delighted. Whether succeeding times will applaud the conduct of Mr. Perceval as a great minister, must be left to events—and by events the superficial will not fail to judge on it—but to the

venerated list of good men who have adorned our country, the public voice will, with deep regret for his loss, but without reserve, unite the name of Spence Perceval."

[Though in the following article, which is taken from the Christian Observer for October, 1812, there are local references with which we in this country are not concerned, yet there are in it such good sense and propriety, that we cannot refuse it a place in our Miscellany. It is not unfrequently the case, that respecting a clergyman the question is asked, "Is he an evangelical preacher?" And in regard to a people it is sometimes inquired, "Do they like to hear gospel preaching?" The tendency of such language is here most forcibly and happily exposed; and those who are in the habit of proposing these or similar questions, will do well to consider seriously the answers here given.]

ON certain INJUDICIOUS MODES of SPEAKING.

IT is a matter of concern to me when I observe religious persons adopting, whether deliberately or through inadvertence, modes of speaking which in their effects are likely to be pernicious. The error, I fear, is not unfrequent; and is in its consequences more mischievous than may be apprehended. To one instance of it I wish to call your attention and that of your readers.

When persons of the description now termed evangelical (I use the term for the sake of intelligibility) inquire into the state of religion in a distant parish, they are sometimes heard to ask, "whether the Gospel has been preached there in the Established Church?" I have known this question to be put by a clergyman respecting the parish of which he was about to undertake the charge. It is a question to which, whatever be the parish concerning which it may be proposed, and whoever may have been or may be the minister of that parish, there is but one answer to be returned:—"Unquestionably, the Gospel has been preached in the Established Church there, and even up to this very moment. Wherever the Liturgy of the Church of England is the medium of public worship—a Liturgy holding prominently forth, from the beginning to the end, the grand peculiarities of Christianity, and involving, as

a part of the public service, the regular reading of the Scriptures—there the Gospel is constantly and fully preached."

On the example of unwarrantable language which I have stated, the following remarks may not be irrelevant.

In the first place, such a question, or any other mode of speech analogous to it, (and it may fairly be assumed that a person who propounds such a question is likely to employ at other times phraseology of the same cast,) cannot but give extreme offence to numbers of the members of the Church of England who may hear of it. Be it allowed that the offence would be aggravated by prejudice; yet the ground for strong and decided approbation is just. Suppose a clergyman, settling in a parish, to be known to have used such language: how odious it must sound to the friends of his predecessor! How unpleasant and how strange to a large portion, if not to the mass of the parishioners! What sneers would it needlessly provoke from the openly profane! What triumph would it needlessly excite in the minds of enemies of the Establishment! What secret aversion, if not open hostility against this clergyman, among a portion at least of his surrounding clerical brethren! What drawbacks and impediments would it cause, in a variety of ways, to the usefulness of his labours and of his example!

In the next place, such language is highly injurious to the Liturgy and to the Establishment. What is likely to be the effect on the minds of the common people, to say nothing of the higher orders, if they are impliedly given to understand that they may have been regularly attending for years the public service of the Church of England, praying her prayers, confessing in her confessions, adoring in her adorations, seeking for grace according to her instructions, looking for justification in the manner and on the basis to which she directs them, and that during all this time they have heard nothing of the Gospel? Can our imagination easily represent to us a mode in which a clergyman can more deeply wound the Church of which he is a minister, or a mode in which he can add greater force to the arguments which dissenters of diffe-

rent classes will labour, and on their own principles consistently, to alienate his flock from attachment to our public service, and to draw them over to new pastors ?

Thirdly. Such language manifestly and powerfully tends to foster the extravagant preference, which perhaps most men, and certainly the lower orders, are disposed to give to preaching over prayer. Let me not be suspected of undervaluing preaching. I fully acknowledge and value the scriptural sacredness of the ordinance. But prayer and intercession and supplication and thanksgiving constitute a scriptural ordinance also : and persons who have exercised their attention on the subject in question can scarcely fail to have perceived, that (through causes which I do not pause to state) the latter ordinance is not merely undervalued in comparison with the former, but that by multitudes it is accounted almost as nothing, unless when, by being ministered extemporaneously, it acquires interest from novelty, or from the idea that it is the result of immediate inspiration. How injudicious to encourage an error in itself of so great magnitude, and obviously hostile to the pure Church to which we belong !

Fourthly. Such language is calculated to raise up and to cherish pride, and pride of the darkest shade, in the persons who indulge themselves in it. If a clergyman be of the number, he is apt to enter on his ministry, not with the feelings of one who is to be the helper of the faith of his fellow Christians, but with the impressions of a teacher sent forth to evangelize a body of heathen. He is in imminent danger of regarding the attainments and exertions of the minister who preceded him (I assume them to have been defective) as more defective and less efficacious than was actually the case ; to look upon the generality of his brethren in the vicinity with a supercilious eye ; and to become the narrow-minded partisan of a class in religion, instead of cherishing a catholic spirit and manifesting impartial justice towards those from some of whose opinions he may differ. And it may become a fearful question, whether, amidst his superior knowledge and more active labours as a clergyman, his spiritual pride may

not be more offensive in the sight of Heaven, than even the negligence and the guilty ignorance of his predecessor.

ON READING NOVELS.

THERE are, indeed, very few novels, romances, or tales (we are aware of some noble exceptions to this remark in our own language) among those which are written with a professed, and perhaps a sincere intention of inculcating moral principles, which do not inadvertently administer nourishment to the passions. The perils of youthful innocence, and the stratagems of the accomplished seducer, are topics which carry a very imposing air of instruction: and we have no doubt that the virtuous young reader is in theory and sentiment wholly on the virtuous side. But while our better nature is engaged in deducing from these amorous conflicts, glowing scenes and amiable struggles, maxims of speculative wisdom; prurient curiosity is on the tiptoe, the thoughts are idly busy, and the sensibilities, after being so often carried to the verge of forbidden pleasure, begin at last to feel something too like disappointment at the escapes of chastity and the triumphs of innocence. Ignorance is bliss where it is dangerous to be wise. It is therefore hard upon youth and innocence that it must be led into this danger before its own good time, and robbed of its negative security, because a matronly authoress of experience is bursting with information on a slippery science, of which

“ — to know no more,
Is woman’s happiest knowledge and her praise.”

We are, for these reasons, persuaded that the world is little indebted to these sapient writers of novels, who exercise their faculties in representing vice, at once in its strongest characters of physical allurement and moral turpitude. The bane is usually much too powerful for the antidote. Those “frigid

"villains" who have retired within their closets, "only for the refinement of debauchery," have well understood this truth. There is, therefore, scarcely any of those pestilent productions, whose purpose it is to arm the passions against the happiness of man, which does not begin a little to cant towards the conclusion, well knowing, that in consulting the success of their mischief, a spice of interdiction will not diminish its zest.

The poison soon circulates with the juices of the system, and speedily penetrates too far to be overtaken by halting advice. There is a balsam in our minds like that which enriches our blood, which when destroyed, it is hardly within the compass of moral medicine, or all the aromatic virtue of argument to restore.

The objection, therefore, which we feel to all that class of novels which present to us the conflicts of chastity with brutal passion, is this—that under their sanction unchaste images are forced upon the mind of the female reader, and while she is told what it is her duty to shun, she is at the same time well informed of what she loses by her abstinence. "*Discunt hæc miserae antequam sciunt vitia esse, inde solutæ et fluentes non accipiunt ex scholis mala ista, sed in scholis afferunt.*"

We are of opinion, therefore, that few if any novels can with safety be put into the hands of our daughters; and that a large part of the ruin which befals them results from the early initiation of their minds into the mysteries to which we have been alluding.

[*Brit. Rev.*]

VAIN CURIOSITY.

MANY people, instead of minding their own business, and securing their souls, amuse themselves with inquiring what will be the fate of Heathens, Jews, Turks, and other infidels, till they become little better than infidels themselves—"Lord, and what shall this man do?" "What is that to thee? Follow thou me." *St. John, xxi. 21, 22.*

[*Bishop Horne.*]

POETRY.

PSALM 119, VERSE 176.

I have gone astray like a lost sheep ; seek thy servant : for I do not forget thy commandments.

The following beautiful lines are Mr. Merrick's poetical paraphrase of this verse, as quoted by Bishop Horne, in his admirable Commentary on the Book of Psalms—a work which deserves a place in the library of every Christian.

THINE eyes in me the sheep behold,
Whose feet have wandered from the fold ;
That guideless, helpless, strives in vain,
To find its safe retreat again ;
Now listens, if perchance its ear
The shepherd's well-known voice may hear ;
Now, as the tempests round it blow,
In plaintive accents vents its woe.
Great Ruler of this earthly ball,
Do thou my erring steps recal :
O seek thou him who thee has sought,
Nor turns from thy decrees his thought.

VERSES written at the COMMENCEMENT of SPRING.

By the late Mrs. Tighe.

O BREATHE once more upon my brow,
Soft gale of Spring, forgotten never !
For thus thy breath appeared as now
In days of joy, ah, lost for ever !

**Put forth thy fresh and tender leaves,
Soft Eglantine, of fragrance early,
Thee memory first revived perceives,
From childhood's dawn still welcomed yearly.**

**Burst from thy leafy sheath once more,
Bright Hyacinth ! thy splendour showing,
The sun thy hues shall now restore
In all their former lustre glowing**

**O plume again thy jetty wing,
Sweet Blackbird, charm thy listening lover !
For even thus I heard thee sing,
When hopes could smile that now are over.**

**And thou, dear Red-breast, let me hear,
Exchanged once more thy wintery measure,
Thy notes proclaim the spring-tide near,
As they were wont in hours of pleasure.**

**The Lark shall mount the sapphire skies
And wake the grateful song of gladness ;
One general peal from earth shall rise,
And man alone shall droop in sadness.**

**'Twas here by peace and friendship blest,
I paid to Spring my yearly duty,
When last she deck'd her fragrant breast
In all the glowing pride of beauty,**

**'Twas here the cordial look of love
From every eye benignly flowing,
Bade the kind hours in union move,
Each lip the ready smile bestowing.**

**But where the blooming Cherub Boy,
Who hailed with us the pleasant season,
Whose smiles recalled each childish joy,
That sadder years resigned to Reason ?**

Those bright, those laughing eyes, where Love
And Innocence are seen embracing ;
Those fairy hands, that graceful move
Their fancy-formed circles tracing.

O haste as thou wast wont to do ;
We'll mount yon shrubby steep together ;
Thy care the first wood-flowers shall show,
Thyself all blooming as the weather.

Haste, sweetest Babe, beloved of all !
Or cheerful hours without thee languish :
Ah, hush !—he hears no more thy call !
Ah, hush !—nor wake a parent's anguish !

That lip of roses glows no more ;
That beaming glance in night is clouded ;
Those bland endearments all are o'er,
In death's dark pall for ever shrowded.

No, angel sweetness ! not for ever,
Though Heaven from us thy charms hath hidden,
We joy for thee, though fore'd to sever :
Oh favour'd guest ! thus early bidden.

Ev'n o'er thy dying couch, sweet boy,
A heavenly messenger presided ;
He beckon'd thee to seats of joy,
To fields of endless rapture guided.

No, not for thee this bitter tear,
It falls for those yet doom'd to sorrow ;
Who feel the load of life severe,
Who mourn the past, nor hope the morrow.

For those who through life's dreary night
Full many a watchful hour shall number,
And sigh for long delaying light,
Or envy those who early slumber.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BRITISH AND FOREIGN BIBLE SOCIETY.

(CONTINUED.)

II. ASIA.

1. SYRIA.—The Committee have forwarded a supply of Arabic Bibles, for the use of the Episcopal Churches in Aleppo and its vicinity.

2. Hindostan.—The Christians dispersed over this vast country, including Ceylon, are calculated at nearly a million, using various dialects; few of whom possess the Scriptures. Many of the descendants of Christians have consequently relapsed into idolatry; and many are Christians merely in name. The Hindoos and Mahometans subject to the British authority may be estimated at seventy millions. These observations suggest the most forcible motives for supplying the wants of the Christians, and for displaying the records of Divine Truth to the natives who are ignorant of it.

With this general object, and especially with the view of supplying the demands of the native Christians in India, an Auxiliary Bible Society was, in February, 1811, established in Calcutta, with the concurrence of the government; and with a very general approbation in all parts of India. At Fort William, it has met with the most liberal support. It has directed eight hundred copies of the Tamul New Testament to be purchased for distribution, as well as two thousand copies of the Portuguese Bible, and five thousand Portuguese New Testaments. It has contracted for printing at Serampore five thousand New Testaments in the Tamul, the Cingalese, and the Malayalim dialects respectively. The Committee, anxious to encourage these laudable exertions, have determined to aid them by a grant of Bibles, Testaments and printing paper, to the value of one thousand pounds.

The translation of the Scriptures into the dialects of India, and the printing of them, proceed as rapidly as could be expected. The Missionaries of Serampore have translated and printed the New Testament in five languages, and the Old, in Bengalee, and have translated the Gospels of St. Matthew and Mark into Chinese ; the New Testament into four more dialects, and portions of the Old Testament into as many ; and have begun a translation of the New Testament into two more. The Rev. L. Sebastiani, many years resident at the Court of Persia, is advanced to nearly the end of the Epistles, in a Persic translation of the New Testament, from the Greek, intended for the Christians dispersed over Persia, who are stated as very desirous of possessing the Scriptures, in a plain translation. Sabat has completed the translation of the New Testament and the book of Genesis into Arabie. The Hindostane translation of the New Testament, by Mirza Fitrut, under the superintendance of the Rev. H. Martyn, the four Gospels in Persian by the Rev. L. Sebastiani, and the three first Gospels in Telinga, translated by the late Rev. A. Desgranges, are in the press. At Bombay, the printing of the Malayalim version of the Gospels, in September last, was advanced as far as the 12th chapter of St. John. Of the Gospels translated by Dr. Leyden into five of the dialects of the Archipelago, none have been printed, in consequence of the death of Dr. Leyden in Java. With a view to procure the best version of the Scriptures in the purest dialects of Arabia and Persia, the Rev. H. Martyn undertook a journey into those countries ; and by the last accounts was at Shiraz. Sabat's Arabic translation of the New Testament having been shown by Mr. Martin to a learned Arab at Bushire, he pronounced on it the highest eulogium. It appears that the printing of oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries,) can be executed at Serampore, at an expense much less than at any other press in India, or even in Europe.

Of the distribution of the Tamul and Portuguese Scriptures, mentioned in the Seventh Report, the Committee have

received most pleasing intelligence. Nothing could exceed the gratitude of the native Christians at Tanjore and Tranquebar. A single fact will prove the extreme scarcity of Tamil Bibles. A catechist, in the congregation of Mr. Kohloff, at Tanjore, had been employed twenty-four years in teaching the Gospel, without possessing the Old Testament. The Portuguese Bibles and Testaments were equally acceptable.—Among those who received a Bible in English, Malabar and Portuguese, was a Roman Catholic priest, who had frequently recommended the perusal of the Holy Scriptures, in his sermons.

The Committee, to encourage the efforts making in India, have voted an additional sum of two thousand pounds; the total of their grants to Calcutta, for the current year, being thus five thousand pounds.

The Committee expect that a translation of the Old Testament in the Cingalese dialect, will be undertaken by a competent person at Ceylon. They have voted five hundred pounds to the Rev. Robert Morrison, at Canton, for promoting the translation and printing of the Scriptures in Chinese.

III. AMERICA.

The donations to Bible Societies in America have been respectfully acknowledged. The Committee have received satisfactory reports of the proceedings of the Societies in Philadelphia, Connecticut, New-Jersey and New-York. The zeal excited for the diffusion of the Holy Scriptures, continues undiminished. The most perfect cordiality subsists among the various Bible Societies in the United States; and since their existence in America, the sale of Bibles to individuals has considerably increased. The Committee have agreed to assist "The Bible and Common Prayer-Book Society," of Albany, by a donation of Scriptures to the value of fifty pounds. Anxious to aid the circulation of the Scriptures in America, and aware of the expense of the Philadelphia Society in providing stereotype plates for the Bible, they have granted a second donation of one hundred pounds to that Society; and trust it will be accepted as a pledge of the union they desire

to maintain with their American brethren in promoting the interests of Christ's kingdom.

IV. THE UNITED KINGDOM.

The approbation of the Society has been most extensively manifested, by the zeal and co-operation of the Auxiliary Societies noticed in former Reports, and by the still more numerous Societies formed during the last year.

The Auxiliary Societies formed since the last meeting amount to fifty-one, besides sixteen branch societies, and their contributions to the parent society to upwards of 18,900*l.* besides upwards of 9,700*l.* from societies previously formed.

The Committee rejoice to see the zeal for disseminating the blessings of Revelation keep pace with that charity which has provided so many institutions for relieving temporal distress; and while they gratefully acknowledge that liberality which augments the funds of the institution, they are equally sensible of the benefits to be derived from the exertion of its auxiliaries in supplying the local wants of their respective districts with the Scriptures.

The Committee express their regret, that it has not been in their power to comply with the application for Bibles and Testaments in the degree required, though every possible exertion has been made by them to procure a sufficient quantity. In addition to the two Universities, they have now obtained the assistance of his Majesty's Printers. They therefore trust, that the inconvenience from this cause will be speedily removed. But though the supply has been so inadequate to the demand, a much larger number of Bibles and Testaments has been issued in eleven months, ending 21st February last, than in thirteen months preceding, viz. 35,690 Bibles, and 70,733 Testaments, making the total number issued up to that period, 140,415 Bibles, and 291,521 Testaments, exclusive of those circulated at the expense of the Society in various parts abroad.

V. DISTRIBUTION OF THE BIBLE.

Considering the poor of the United Kingdom as having particular claims on the Society, the Committee have invited

clergymen and dissenting ministers to encourage Bible Associations, and to investigate the state of the poor in their several vicinities; and they have engaged to return Bibles and Testaments at the cost price, to the amount of one half of any congregational collections they may receive within a year. The Committee are of opinion, that the plan of selling the Scriptures to the poor, where practicable, has been found to possess several important advantages over gratuitous distribution.

The list of the Society's benefactions in Europe, Asia, Africa and America, is too long to be inserted at present. Suffice it to say, that their benevolence has visited every quarter of the globe, and has contributed to cheer almost every form of misery to which man is heir. The correspondent at one of the principal naval stations, who has so frequently received the acknowledgements of the Committee, for an unwearyed attention to supply soldiers and seamen, foreign troops, prisoners of war, convicts, and others, with the Holy Scriptures, has devoted the same active exertions to this object, during the last year. In the course of that period, 3850 Bibles and Testaments, in various languages, have been distributed by this correspondent alone; who has received satisfactory testimonies that they were no less gratefully received than eagerly sought.

The Committee have reason to believe, that the Scriptures distributed in the various modes above stated, (which will probably not fall short of 32,000 copies,) have proved real blessings to many who have obtained them.

The distribution of the Gospel of St. John among the Esquimaux, in Labrador, was repaid with tears of gratitude; and having been limited to such only as could read, an uncommon eagerness was excited in others to learn to read, that they might obtain similar presents.

The Committee have taken an anxious interest in the state of Ireland, and have granted a further donation of Bibles and Testaments to the amount of 500*l.* to the Hibernian Bible Society. They have also passed a resolution to encourage the

formation of Auxiliary Societies in that country, by the promise of aid in proportion to their own exertions.

The funds of the Society have been augmented by various contributions and collections. The legacies of the year have amounted to 1617*l.*

The Committee have nominated Granville Sharp, Esq. the Rev. John Owen, the Rev. Joseph Hughes, the Rev. C. F. Steinkopff, Rev. John Jænieke of Berlin, Thomas Hammersley, Esq. Rev. Professor Dealtry, and Richard Phillips, Esq. Governors for life, in consideration of the essential services rendered to the Society.

"From the facts now reported, the members of the Society are authorised to adopt the gratifying inference, that as the institution advances in years, it increases in means, influence and respectability. Like the little cloud which the Prophet's watchman saw from Carmel, rise out of the sea, and spread by degrees over the face of the heavens, cheering the Israelites with the prospect of fertilizing showers, the British and foreign Bible Society, small in its origin, has obtained a conspicuous elevation and magnitude, and has been hailed as the harbinger of good tidings, and the dispenser of blessings, by the people of the north and the south, the east and the west."

"The theatre on which the Society displays its operations, is that of the whole world. Considering all the races of men as children of one common Father, who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust ;' and who wills 'that all men should come to the knowledge of the truth ;' the British and Foreign Bible Society offers the records of eternal life to the bond and the free, to heathens and Christians—in the earnest hope that they may become a lamp unto the feet, and a light unto the paths of those who receive them, and of generations yet unborn."

"To support the character which the British and Foreign Bible Society has assumed, to realize the hopes which it has excited, to foster and enlarge the zeal which it has inspired, are obligations of no common magnitude, and which cannot

be discharged without correspondent exertions. Immense portions of the globe, now the domains of idolatry and superstition ; regions where the light of Christianity once shone, but is now dim or extinguished ; and countries where the heavenly manna is so scarce, that thousands live and die without the means of tasting it—point out the existing claims on the benevolence of the Society.

“ To supply these wants, fill up these voids, and display the light of Revelation amidst the realms of darkness, will long require a continuance of that support which the British and Foreign Bible Society has derived from the public piety and liberality ; and perhaps the persevering exertions of succeeding generations. Let us not, however, be weary in well-doing ; ‘ for in due season we shall reap, if we faint not.’ ”

“ Let the British and Foreign Bible Society, uniting its prayers with those which are daily offered up at home and abroad for the blessing of God on its proceedings, humbly hope, that it may become an instrument of his providence, for accomplishing his gracious promises ; and that, by means of the Scriptures distributed through its exertions, or by its influence and encouragement, nations now ignorant of the true God, may learn ‘ to draw water from the wells of salvation.’ The prospect is animating, the object holy ; its accomplishment glorious : for the prospective efforts of the Society are directed to a consummation (whether attainable or not, is only known to him who knoweth all things,) when all the ends of the earth, adopting the language of inspiration, shall unite their voices in the sublime strains of heavenly adoration : ‘ Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever : Hallelujah ! for the Lord God Omnipotent reigneth.’ ”

The nett receipts of the year have amounted to upwards of $43,500l.$ the nett payments to nearly $32,500l.$ leaving a balance of $11,000l.$ against which there are engagements to be placed, amounting to $14,000l.$ The Society, therefore, with all its ample means, possesses only the semblance of wealth. If its income were multiplied tenfold, that income would find abun-

dant employment in supplying the wants of a universe thirsting for the waters of life.

NEW SOUTH WALES.

Letters, dated November 1810, have been recently received from the Rev. S. Marsden, the indefatigable and excellent Senior Chaplain of the colony at New South Wales. From these it appears, that the influence of religion is operating powerfully in cheeking the profligacy and wickedness which has hitherto prevailed in that colony. Some remarkable instances of conversion had taken place among Roman Catholics, and others, who seemed the most unlikely to profit by religious instruction; and who had, for months before the letters were sent off, conducted themselves in a manner which was consistent with their professions. The other clergymen, and the schoolmasters who went over with Mr. Marsden, are actively and usefully employed. All the children in the colony who are old enough to attend the schools, are now receiving religious instruction, as well as instruction in the rudiments of other branches of useful knowledge. One school of an hundred children is established near Mr. Marsden's residence, in order that he may himself superintend the religious education of those children. At the time the letters left Botany Bay, Mr. Marsden had with him *Duaterra*, and two other New Zealand chiefs; through whose means he hopes to be able, ere long, to introduce the knowledge of Christianity among the New Zealanders.

LONDON SOCIETY FOR THE JEWS.

The London Society for promoting Christianity amongst the Jews, held their anniversary meeting at the London Tavern, Bishopsgate street, on Thursday the 21st of May, 1812. The meeting was respectably attended; the Lord Bishop of Meath in the chair. The Report of the proceedings of the Society, during the past year, having been read and approved, his lord-

ship examined three of the youths under the care of the Rev. Mr. Frey with a view to the ministry, and expressed the highest satisfaction with their progress in their studies.

A very numerous company afterwards assembled at dinner, the Right Hon. the Earl of Grosvenor in the chair, when they were gratified with the appearance of the children who attended. The Rev. Basil Woodd expressed the deepest regret that the cause of the Jews had not been taken up at an earlier period, and recommended the continued exertions of the society, in the spirit of patience, temperance, long-suffering and fervent prayer, as means of obtaining the divine blessing on institutions like this, and concluded by moving the thanks of the meeting to the Rev. W. Marsh of Reading, and the Rev. W. B. Collyer, D. D. for their sermons, requesting them to allow the same to be printed.

The Rev. C. F. Frey stated, in an impressive manner, the actual situation of the Jews. He showed that, in addition to the enmity to God and Christ, which renders mankind in general indifferent to religion, the Jews are induced by their pride, and the influence of their priests, to believe that all who are born in Israel will go to heaven, however they may live; and hence they refuse to believe in the despised Jesus of Nazareth. This evening, he observed, had produced proofs of the happy effects arising from the exertions of the society; and he had the satisfaction to state that forty-two Jews had been baptised, and that there are now sixty-two children wholly maintained and educated under its patronage.

The Lord Bishop of Meath declared, that from the first time he became acquainted with the formation and object of the society, he had the greatest satisfaction in contributing to the advancement of its designs in Ireland. He was persuaded the day must come, when the Jews will be completely united with the Church of Christ. That he knew of no other means for this purpose, than those adopted by our Saviour and his Apostles, and which were the very means pursued by the London Society; and he could not doubt that Providence would bless its endeavours.

The Right Hon. the Earl of Grosvenor, in an animated speech, declared that the interests of the Jewish people had engaged his very serious attention ; and proved, from various arguments, the duty of Christians to continue their most zealous exertions in their behalf. He considered the prophecies of Scripture as affording the clearest evidence of the ultimate success of the object of the Society, and warmly recommended it to the friends of the institution to persevere in their exertions.

Plans of proposed buildings, including an Episcopal chapel, schools, asylum, &c. having been laid on the table ; the Rev. Dr. Randolph declared, that the great object of the institution was one in which he felt a lively interest ; that he was satisfied with the views of its conductors, and rejoiced in the plan of erecting an Episcopal chapel, in conjunction with the present Jew's chapel, and engaged to support the Society to the utmost of his power.

Many excellent remarks were also made by the Right Hon. Lord Calthorpe, and various other gentlemen, who favoured the company with their sentiments.

SUPPLY of BIBLES and PRAYER-BOOKS to the BRITISH NAVY.

A distribution of books of devotion is to take place in the Navy, in the following proportions, viz. one copy of the New Testament, two Common Prayer-books and two Psalters, for a mess of eight men ; and one Bible to every two messes."

MISSION SOCIETY to AFRICA and the EAST.

The following is an abstract of "*A Plan for Church Missionary Associations*," submitted to the London Society for Missions to Africa and the East, by their Committee.

Such associations are recommended to be formed not only in large towns, comprehending several parishes, but also in separate parishes ; and in some cases, where parishes comprise several congregations, in separate congregations ; and even, where such an arrangement happens to be the most

convenient, by means of the voluntary union of friends. In this manner persons willing to assist the Society, from the domestic circle to the largest town, may unite for a purpose beneficial to themselves, and at the same time expressive of a regard to the glory of God and the salvation of men, and of a sense of their own obligations to the Divine mercy.

The principal objects of such associations would be, 1st, To promote a missionary spirit, by circulating missionary intelligence, calculated to excite and maintain a spirit of prayer for the success of the Gospel; to awaken and diffuse a holy zeal for the support of missions, and to call forth a supply of useful labourers; and 2dly, To augment the funds of the Society, by means of congregational collections, (a mode of raising money which, while it is very productive, is at the same time little felt,) by means of benefactions and annual subscriptions from such as are able thus to contribute; and by weekly contributions from those who, though they cannot give of their abundance, are nevertheless willing to testify their zeal for God's glory to the utmost of their power. The number of contributors in this rank of life will abundantly recompense the smallness of their individual contributions: the universal establishment of such a method of contributing, both to Bible and Missionary Societies, will most essentially aid their funds while it will foster some of the best feelings of the heart. The method of collecting weekly contributions, which has been recommended in the case of the Bible Associations, will be found perfectly applicable to the present subject.

When it is considered that forty-eight weekly contributions of one penny each, will furnish to the Society the sum of 10*l.* 8*s.* per annum; and that for 10*l.* the Society's Missionaries can redeem a poor African child from slavery, have him under their own control, and place him under Christian instruction during all the years of his boyhood and youth; and when it is further considered, that 24 such weekly contributions will supply annually 5*l.* 4*s.* to the fund, which will enable the Missionaries to maintain and educate one of such redeemed other African children—surely every man will be able to real-

ize to himself how beneficial his exertions to procure such contributions may be in the concerns of the Society.

It will be a great advantage attending the general establishment of Church Missionary Associations, that the Parent Society will be relieved, in proportion to their number and activity, from the anxious care of maintaining and augmenting its funds; and it will not be checked and restrained, as it often has been, from enlarging its views, for want of means: and it will hereby be enabled to direct its chief attention to the establishment and support of missions wherever Divine Providence may open the way.

A Missionary Society takes on itself a serious responsibility in sending missions abroad. It cannot, like the Bible Society, relieve itself, in case of any failure of funds, by suspending its entire expenditure: nay it cannot even, for a considerable time, diminish its average outgoings: for the Missionary Society has committed itself in the support of all the stations to which it has sent missionaries, and to the unavoidable expenses connected with those stations, and all the missionaries and their families attached thereto.

The "Society for Missions to Africa and the East" has not hesitated to seize every opportunity of attaining its objects, to which Divine Providence appeared to call its exertions; assured that the public benevolence would keep pace with its prospects of usefulness and success. Seven Lutheran ministers, five lay settlers, six English students, eight wives of missionaries or settlers, and about one hundred and twenty African children are dependent on the society. The nett income in the year ending 31st March, 1812, was about 2400*l.* while its actual expenditure, and the debts incurred for that year, amounted to upwards of 5000*l.* The exertions made by the Committee, this year, in preparing for a new settlement, and in the addition of laymen to the establishment, must trench still further on the small capital of the society; which is bound by the 27th regulation, to preserve a funded property equal in amount to the subscriptions of the existing members for life:

Ee

It is evident, therefore, that great exertions are requisite to meet the present demands on the society; and that still greater will be needed to enable the Committee to enter fully into all the designs which are before it.

In the support of this great cause Christians are now invited, in the name of their Lord, to unite with those who are endeavouring to remove the reproach of negligence from their country. The honour of our Divine Master demands it at our hands. To us the bread of life has been liberally dealt: let us learn to impart a portion of that bread to our perishing neighbours.

On all the members of the Established Church, the Committee wish to press this consideration. That this is the only society in that Church, which has for its exclusive object the evangelizing of the heathen world. Societies in England, in Scotland, in various parts of America, and in other places, are all pursuing the same grand design of proclaiming this Gospel among the heathen. But there existed, before the formation of this society, no association of members of the Established Church, with the exclusive object of contributing to the evangelization of the heathen world. As a Church—the pillar and ground of the Protestant faith—we have been too justly reproached with want of zeal for the diffusion of Christianity. The Church of Rome, with whatever mixture of secular motives, has done more to make known the name of Christ among the heathen than all the professors of the Reformed Faith: and of all the nations professing that faith, Great-Britain has laboured far less in this great cause, in proportion to her means and opportunities, than any other state. While, therefore, other bodies of Christians among us are strenuously exerting themselves to remove this reproach from our land, let the United Church of England and Ireland assume that share in these exertions which becomes her. It was with the view of associating her members in this holy work that the present institution was formed.

There is no need here for unholy rivalry. The wide world is before us. There is more room for all the efforts which

the various bodies of Christians in Europe, in America, and in the East, may be able to make for ages to come: five or six hundred millions of Pagans and Mahometans in Asia, and one hundred millions (if not double that number) in Africa, are perishing for lack of knowledge.

While the providence of God has weakened the Church of Rome, made her tremble for her existence, shut her up from making any efforts even to maintain the missions she had established, and suffered her professed children to alienate to their own ambitious schemes the revenues by which those efforts were supported; yet, in the mean while, in the Protestant Church, of the United Empire in particular, a holy zeal has been kindled for the salvation of the heathen. The patient labours of the Society for the Promotion of Christian Knowledge, of the Society for propagating the Gospel, and of the Church of the United Brethren, begin now to receive somewhat of their reward, in the applause and imitation of the Christian world. An earnest desire to diffuse the knowledge of the Scriptures has pervaded every part of the Empire, is discovered throughout the continent itself, wherever the Christian mind is left at liberty to express its feelings, and animates both the Western and Eastern World.

The field of labour is most ample: the prospects of usefulness are great: and the call on Christians in general, and particularly on members of the Church, is now made with a confident expectation that it will be felt and answered. Let every man give, as he is able, to all such institutions as aim with simplicity at the same great object. It cannot be expected that the conversion of the world will be effected, but by the simultaneous efforts of various bodies of Christians: yet Christians may be allowed to support, and in truth they ought to support, most strenuously, the efforts of that body to which they have, of deliberate choice and settled conviction, attached themselves.

Sermons, preparatory to the formation of Church Missionary Associations, are recommended as the most effectual method of awaking the attention of a town, parish, or congre-

gation, and of interesting the feelings of the members of the Church on this subject. And wherever a desire may be felt of forming parochial or other associations, in conformity with the plan of which we have given merely an abstract, the secretary of the society will furnish any further information, and will supply such papers as may be required.

On Monday the 12th instant, a special General Meeting of the Society for Missions to Africa and the East, was held at the New London Tavern, Cheapside, for the purpose of addressing and dismissing to their labours the Rev. Leopold Butscher, one of the Society's missionaries, on his return to Africa, accompanied by eight other persons, in order to strengthen the society's missions on the western coast of that continent. The President, the Right Hon. Lord Gambier, was in the chair; and there were present between three and four hundred persons.

The Secretary, the Rev. Josiah Pratt, delivered the instructions of the Committee to the missionary and his companions; and the Rev. Henry Budd, Chairman of the Committee of Correspondence, addressed them on the subject of their duties and encouragements. Mr. Butscher, who has been six years in Africa, has become well acquainted with the character of the natives, and appears to have gained the confidence of the chiefs, replied to these addresses with a spirit of simplicity and prudent but determined zeal, which greatly impressed the meeting. Two settlements have been formed on the Rio Pongas; and a third, named Gambier, after the noble President of the Society, is about to be formed on the Dembia. Mr. Butscher takes out with him three laymen, who, it is hoped, will contribute to the success of the mission by advancing the civilization of the natives through the exercise among them of various useful arts, with which they are acquainted.

The meeting was addressed by the Secretary, the Rev. H. Budd, the Rev. D. Wilson, the Rev. Dr. Smith, and the Rev. J. W. Cunningham: and much interest appeared to be excited by the prospects opening before the Society. Seven Lutheran

of the
be felt
y with
the se-
ation,

ing of
eld at
of ad-
l But-
o Af-
ength-
conti-
was in
l four

struc-
nions ;
tee of
duties
years
ter of
of the
plicity
ed the
o Pon-
resident

Mr.
hoped,
ng the
hem of

ev. H.
e Rev.
xcited
therap

ministers, five lay settlers, six English students, eight wives of missionaries and settlers, and about 120 African children, are dependent, as has already been observed, on the society. The income of the society fell short of its expenditure, last year, by the sum of 600*l.*; and being wholly inadequate to the exertions which are now making, the noble president added liberally to his former ample contributions to the funds; and, as many persons present have regretted that they were not invited at the meeting to follow his lordship's example, it is hoped that they, and others, will fulfil their kind intentions, by sending their contributions or subscriptions to one or other of the persons appointed to receive them.

It was likewise announced, that the "Plan of Church Missionary Associations," of which some account has been given, was about to be extensively acted upon; and that associations were about to be formed at Bristol, and in various other parts of the kingdom.

PAROCHIAL CLERGY.

Some very important papers have recently been laid on the table of the House of Commons, relative to the residence of the Parochial Clergy, and other points intimately connected with the welfare of the Established Church of England. We will endeavour to put our readers in possession of the substance of these papers.

1. *An Abstract of Returns respecting Non-residence for the year ending 25th March, 1809.*

Of 11,194 incumbents, the total number returned as resident in this year is only 3,836. Of course the enormous number of 7,358 is returned non-resident. Of these, 105, though not living in the parsonage-house, reside within the parish, and may therefore be considered as resident. There are also 565 who reside in the neighbourhood, and do the duty of their parishes. But whether they can do this effectually, must of course depend on the distance of their place of residence from the proper scene of their labours: it would make

a very material difference whether they resided half a mile, or five or ten miles beyond the bounds of their parishes. The number of exemptions on the score of a plurality of livings, is 1240; and the number of incumbents possessing small livings who are licensed to curacies and endowed lectureships, &c. is 273. The number of exemptions and licenses, on the ground of their holding other offices, as chaplains, tutors, schoolmasters, students, librarians, &c. 670. The livings held by Bishops are 26; and the sinecures and dignities, not requiring residence, 233. The number non-resident, from the alledged infirmity of the incumbent or some part of his family, is 465; from the want or unfitness of parsonage houses, 944; and from the dilapidation of churches, 23. The number of miscellaneous and unenumerated cases is 1325: the exemptions not notified are 817; and the number absent without license or exemption is 671.

2. *Abstract of the number of Non-resident and Resident Incumbents for the year 1810.*

The total number of incumbents in this return differs from that in the preceding return, being only 10,261. The number of residents is somewhat increased, being 4421: of course the non-residents amount to 5,840. But to which of these classes the 933 incumbents who appear to have been omitted in the return for 1810 belong, it is impossible to say—probably however to the latter, as there is reason to suppose that at least the number of residents is correctly given. The number residing within the parish, though not in the parsonage, is only 62; and residing in the neighbourhood and doing the duty of the parish, 348. The number of exemptions on the ground of residence on other benefices has risen in this year from 1,240 to 1,846. The number of exemptions and licenses, on the ground of being licensed to curacies, proprietary chapels, endowed lectureships, &c. is 214; and on the ground of holding other offices, as chaplainships, tutorships, fellowships, &c. 585. The livings held by Bishops are 35; the sinecures and dignities not requiring residence, 79. The number non-resident, from the infirmity of the incumbent or his family,

is 389; from the want or unfitness of parsonage-houses, 941; from dilapidated churches, 34. The number of miscellaneous and unenumerated cases of non-residence is 63. The absentees without license or exemption are 650; and the exemptions not notified are 363. The vacancies are 74; the recent institutions, 54; and the livings held by sequestration, 91.

We find a great difficulty in reconciling the returns of these two years: the variations are so considerable as to defeat every attempt to reconcile them.

3. *Abstract of the number of Resident and Licensed Curates, with the Amount of the Salaries of the Curacies for the year 1810.*

The total number of curates of non-resident incumbents is 3,694. The number of these returned resident within the parish, is only 1,587. The number of curates licensed to the parish is 1808. The number of curates on livings where the incumbents are non-resident by license, is 1745. Of these, 45 have 10*l.* a year; 191 have 20*l.* a year; 428 have 30*l.* a year; 333 have 40*l.* a year; 293 have 50*l.* a year; 208 have 60*l.* a year; 144 have 70*l.* a year; 51 have 80*l.* a year; 7 have 90*l.* a year; 41 have 100*l.* a year; one has 110*l.* one has 120*l.* one has 130*l.* and one has 250*l.* a year. Seventeen of these have the whole of the income.

4. *Abstract of the total number of Parishes in England and Wales, with their Population; the number of Churches and Chapels, with the number of persons they will contain, and the number of dissenting places of worship therein.*

There is a manifest defect in this title: it ought to be the number of parishes "containing upwards of 1000 inhabitants." The total number of such parishes is 1881; the total amount of their population, 4,987,782; the number of churches and chapels in such parishes, 2533; the number of persons which these 2533 churches and chapels will contain, 1,856,103; and the number of dissenting places of worship within the same space, 3438.

We wish, for the present, merely to record these returns. We shall probably soon have occasion to refer to them largely;

In the mean time, we cannot help expressing our astonishment, that amid all the alarms excited in the minds of some of our Bishops, Archdeacons and divinity professors, for the safety of the Church, by Bible societies, Lancasterian schools, Methodist chapels, dissenting meeting-houses, enthusiasts within the Church and without the Church, Gospel preachers, Evangelical clergymen, Calvinists, &c. &c. hardly one of them should have been led to contemplate, at least to expose, the far more urgent danger arising from the non-residence of the clergy. Whatever evil there may be in the rapid progress of Methodism and dissent, they may unquestionably be considered as deriving much of their prevalence from this source; and the writers to whom we allude may be assured, that until the number of active, laborious, pious, *resident* clergy is greatly increased, all hope of arresting their progress is utterly vain. To this point, therefore, should their efforts be mainly directed.

DOMESTIC.

SOUTH-CAROLINA.

DURING the session of the Convention of the Protestant Episcopal Church in South-Carolina, in February last, the following address was presented to the Right Rev. BISHOP DEHON,* to which he was pleased to return the annexed answer.

To the Right Rev. THEODORE DEHON, D. D. Bishop of the Protestant Episcopal Church in the state of South-Carolina.

RIGHT REVEREND SIR,

We, the Clergy of your diocese, should not do justice to the tender and affectionate sentiments of our hearts towards you, if we were longer to delay the expressions of these emotions.

* Churchman's Magazine for Jan. and Feb. 1813, pp. 30. 71.

When we take a view of the declining state of the Church of South-Carolina for some years past, for the want of a visible head, to whom we might with confidence look up for advice in our difficulties, consolation under our trials and sorrows, and to animate and quicken our zeal, this address to you, through which we desire to give utterance to our attachment to you, personally, seems naturally to become an act of humble, and we hope, sincere gratitude, to the bountiful Giver of all goodness, that He has been pleased in his wise and gracious providence, to direct us to select you from among your clerical brethren to preside over the concerns of our Church.

We therefore, dearest and Right Reverend Sir, congratulate you, we congratulate ourselves, we congratulate the flocks under our particular charge, and who are near and dear to our souls, that we have one appointed to the Episcopal Office among us, whom they and we so highly esteem, respect and love. We flatter ourselves with the pleasing expectation, that whatever you may propose for the extension of true and vital religion amongst all those with whom we may individually have any concern, you will find us willing and cheerful to obey, and ardent and zealous to execute.

We cannot take our leave of you at this time, without offering up our fervent supplications to the all-gracious and merciful Father of Men, to grant you a full portion of his divine spirit, that you may be enabled faithfully to discharge the great, the important duties with which you are entrusted; and when you shall be called from your terrestrial labours, you may be admitted among the Saints and Priests of the Most High God, in the celestial world, amid the plaudits of Angels, and the whole Hosts of Heaven, with “Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”

This is the sincere wish, the ardent prayer of, Right Reverend Sir, your sons, your brothers, your fellow-labourers in the vineyard of our most blessed Lord and Master.

(Signed) **W. PERCY, D. D. Rector of 3d Ep. Church.**

T. MILLS, D. D. Rector of St. Andrews.

S. HALLING, D. D. Rector of Prince George,
Winyaw.

ANDREW FOWLER, Late Rector of St. Bartholomews.

JAMES DEWAR SIMONS, Rector of St. Philip's.

C. E. GADSDEN, Assistant Minister of do.

J. J. TSCHUDY, Rector of St. John's,
Berkeley.

C. SNOWDEN, Rector of St. Stephens.

J. CAMPBELL, Rector of St. Helena's,
Beaufort.

Charleston, (S. C.) February 16th, 1813.

ANSWER.

To the Clergy of the Protestant Episcopal Church in the state of South-Carolina.

REVEREND BRETHREN,

The address presented to me by your Committee, in your behalf, is received by me with sentiments tender and affectionate as those by which it was dictated. The feelings it has added to emotions which had already been excited in me by the new circumstances under which we have in this week been assembled, I should in vain attempt to describe.

That the declining state of the Church in South-Carolina, for some years past, has been partly owing to its want of all the orders of the ministry, I do not doubt. So far as it respects the restoration this Church of the Episcopal office, I can partake of your joy; and have only to regret, that he who has been called to that office has not more of those qualities which should prepare men for it, to entitle him to the flat-

tering expressions of your satisfaction and good will. I shall often need, Brethren, your advice and co-operation—I shall always need your prayers.

Among the grounds on which I congratulate myself, (for some such grounds there are,) it is not the least, that I behold around me a body of clergy, however small, among whom may be found piety and knowledge, regularity, brotherly kindness and peace; of whom I indulge the hope that it shall be said, as of the earlier Disciples of our Master, “see how they love one another.”

The declaration of your readiness to co-operate with me in every measure that may be proposed, for “the extension of true and vital religion” among the people of your respective cures, is to me a source of pleasure and hope; and I pray you to be assured, that any information or suggestions concerning the interests of the Church, which in your individual or joint capacities you may at any time be able to give me, will be received by me with thankfulness, and weighed with attention.

Nothing of this world should be more encouraging to the Ministers of the Redeemer, than to know that they have the prayers of each other. For your affectionate supplications in my behalf, I render you my thanks. On the promised constancy of them, I place a solicitous dependence.

And while, brethren beloved and revered, I thank my God for all the good gifts of grace or of nature, which he hath bestowed or shall bestow on you for the benefit of his Church, it is, and often will be my earnest prayer, that you may be happy and successful, each of you, in his ministry here—and that when the Chief Shepherd shall appear, you also may appear with Him in glory.

THEODORE DEHON.

Charleston, February 17th, 1813.

SOCIETY of the PROTESTANT EPISCOPAL CHURCH for the ADVANCEMENT of CHRISTIANITY in PENNSYLVANIA.

IN a former number we mentioned the formation of this society, and gave some account of their first anniversary meeting. We now give the following from the first Report of the Board of Trustees.

"The funds of the institution, upon the extent of which its usefulness materially depends, claimed and received the early attention of the Board of Trustees. It is evident that whatever may be the wishes or zeal of the officers of the society, without the liberal contributions of its members, nothing can be done. It is a matter of gratification therefore, that the funds of the institution have been quite as great as at its commencement could have been expected.

It appears from the Treasurer's Report, that the amount received since the twenty-seventh day of April last, when the society was organized, is two thousand seven hundred and eight dollars and two cents. Of this sum nine hundred and fifty dollars arise from life subscriptions, one thousand two hundred and seventy-five dollars from annual subscriptions, one hundred and forty-eight dollars and fifty cents from donations, forty-seven dollars and fourteen cents from the contributions of distant churches received by Mr. Kemper during his mission, and two hundred and eighty-seven dollars and thirty-eight cents have been received in consequence of a resolution of the convention of the state, as mentioned in a previous part of this Report. Of these receipts, one thousand five hundred and ninety dollars have been permanently invested in five shares of the stock of the Philadelphia and Lancaster turnpike; one hundred dollars in the purchase of Prayer-Books; six hundred and twenty-nine dollars and two cents have been disbursed in the various expenses of the society; and three hundred and eighty-nine dollars remain unexpended in the hands of the Treasurer. The sum actually expended by the society in their mission has been very small, as the services of Mr. Kemper were proffered without any other remuneration

than his actual disbursements. The expenses of the society in future years must naturally be much greater than during the past, as their operations will be more extensive, and will include a salary to the missionaries. The information of which they are now possessed respecting the state of the Church in the different parts of the commonwealth, will enable them to direct their efforts with the greatest effect, and to a great extent. Whether the annual receipts will hereafter be adequate to the demands, cannot now be said: but while the liberality of the whole Christian world is exerting itself in carrying the light of the Gospel to distant regions, and diffusing it among heathen nations, it is not to be feared that it will be suffered to become extinct in any part of our own land, and among a people upon whom the name of Christ has been already named. Nor while all other classes of Christians are strenuously active in extending their respective denominations, is it to be apprehended that **Episcopalians** alone will intermit their exertions to build up their own Church, and establish their own people in their most holy faith.

Desirous of effecting, as far as the state of the funds would admit, all the objects of the association, the Trustees have purchased at an average price of less than 50 cents a copy, a number of copies of the book of Common Prayer—of which some have been already distributed. Arrangements have been made for the distribution of the remainder, and of such religious tracts, and other works of approved reputation, as may tend to the advancement of Christianity. Sensible of the importance of this part of the plan of the Society, the direction of it has been entrusted to a committee, whose attention will be devoted to its accomplishment."

The Rev. Mr. Kemper* found many **Episcopalians** scattered through the state. In some places there are mere fragments of congregations which were once numerous and flourishing. There is every reason however to believe that these could soon be revived, and that the apparent apathy which now prevails

* *Churchman's Magazine*, page 75.

would give place to a lively zeal for the interests of religion, if a few pious clergymen could be induced to settle among them in the capacity of missionaries from the society. Surely it becomes, may we not say, the absolute duty of those whom the Almighty has blessed in their temporal concerns, and who have an opportunity of enjoying all the privileges of Christianity, to do good, especially unto those who are of the household of faith, by enabling them to possess equal advantages with themselves.

The following extracts are from the conclusion of Mr. Kemper's Report.

“I have all along considered my mission merely as a journey of discovery, during which I was to endeavour to obtain as accurate knowledge as possible of the real situation of our Church. To have examined fully into this subject would have occupied six months instead of three; but I trust I have brought home sufficient information to encourage the society in its laudable endeavours, and to sanction the utmost exertions that can possibly be made in this best of causes.”

“I have no doubt but at this time six, or even eight missionaries might be constantly and most usefully employed among those who are professedly Episcopalian. The expenses of these missionaries would not be so great as might at first view be imagined, for many of them would be nearly, if not entirely, supported by the people among whom they officiated.”

“From Pittsburgh I went to Brownsville in Fayette county. At this place and its neighbourhood there are a number of Episcopalian. I officiated here twice on Sunday the 13th, in the Methodist meeting. In the afternoon the Rev. Mr. Ayres assisted me by reading the prayers. In the vicinity of this place there are five Episcopal churches; not one of which is situated more than twelve miles from it. It is a long while since these buildings have been opened for the performance of our services, and since those endeavours have been used which are necessary to preserve them from dilapidation.”

There are seven churches near Philadelphia, which in all probability, during the whole of this winter, will be destitute of clergymen."

"Let not the society feel disposed to withhold their aid, or to limit the utmost exertions that are in their power, because they are not pressed and solicited by the vacant congregations to afford them relief. Upon such a principle, Christianity would never have been propagated. As we are able, so we should be willing, and rejoice at the opportunity, to seek the almost lost sheep of that fold to which we have the happiness to belong. They will receive our missionaries in the first place with politeness, and soon with joy.

"I cannot but think that the establishment of our Church in the whole western part of the United States will depend in a great measure upon this society. *The advancement must be gradually from the east.* Let the Church be but fairly established at the conflux of the Monongahela and Alleghany, and in that neighbourhood, and there is no fear but that many of its professing members who are scattered through Ohio, Kentucky and Tennessee, will yet be firmly settled in the faith of their fathers."

"The languishing state of the churches which I visited have deeply interested me; perhaps more particularly so, as I feel confident that the society is able, with the blessing of the Almighty, to revive and nourish them."

**PROTESTANT EPISCOPAL SOCIETY for the ADVANCEMENT of
CHRISTIANITY in SOUTH-CAROLINA.**

The formation of this Society, and the benefit resulting from its early efforts, are the more gratifying, as they plainly indicate a reviving attachment to our venerable and holy Church, in a part of the country where she had been long extremely depressed.

The address and constitution of this society were published in the Churchman's Magazine for May and June, 1810. From the first and second Reports of the Board of Trustees,

which we have just received, we are enabled to give our readers information which we are persuaded they will read with pleasure.

In order to give durability to the many advantages which may result from this institution, all the life subscriptions, one half the annual contributions, and one half of the collections made in the different parishes, are placed as a permanent fund. No part of this fund, either interest or principal, is to be appropriated, until by its accumulations it shall produce an income of one thousand dollars per annum; and afterwards, only one half of the annual interest is to be appropriated to the immediate objects of the society, till the interest shall be two thousand dollars. "In proportion as the funds increase, the smaller shall be the portion of its income set apart for its augmentation."

After stating the manner in which the funds of the society are to be disposed of, the Trustees remark as follows, in their first Report.

The Board of Trustees flatter themselves that the society will perceive with much satisfaction, that by the adoption of this plan, measures have been provided for securing both the present and permanent utility of the institution, as far as human care can extend. While by means of the *common fund*, the great works of Christian benevolence which the society proposes to itself will be carried on, and they who have contributed to the accomplishment of future deeds of charity may live to reap some of the first fruits of their benevolence; by means of the *permanent fund*, if the blessing of the Almighty shall rest upon it, the society will be perpetuated; and a strength and respectability increasing with its age, given to it, for which it could not with wisdom have allowed itself to depend upon subscriptions, which are precarious, and donations, which are uncertain.

The society will doubtless learn with pleasure, that though so little time has elapsed since its commencement, some progress has already been made towards providing for the poor and ignorant the *books* which will furnish them with the purest

sacrifices of prayer and praise to offer to their Maker; and with doctrines and instructions, by which they may be guided into the paths of righteousness, and brought to the enjoyment of eternal life. There have been purchased for distribution, by order of the Trustees, one hundred copies of the *Book of Common Prayer*, and forty copies of a large type have been ordered for the use of the aged poor, or those who are afflicted with weakness of sight. Believing that much good would arise from an extension of the knowledge of the grounds upon which the truth of our religion rests, and especially from furnishing the objects of the society's bounty with *an answer, to give to every man who shall ask of them a reason of the hope that is in them*, the board of Trustees have caused to be published for this society, a cheap edition of the "Summary of the principal evidences of the truth and divine origin of the Christian Revelation, designed chiefly for the use of young persons, by Beilby Porteus," the late Right Reverend and excellent Bishop of London. Of this useful work, there are to be furnished on account of the society, three hundred copies. There has also been ordered by the board of Trustees an edition, to be printed for this society, of a valuable tract by the pious Mr. Nelson, entitled "The Christian Sacrifice." Three hundred copies of this work have been contracted for on account of the society. The copies of the Book of Common Prayer have already been received, and are placed in the hands of respectable and zealous members of the society, for distribution. The other works are daily expected, and it is hoped will be ready for distribution in the course of the present month.

In closing their report, the board of Trustees have great pleasure in the reflection, that though the shortness of the time and the infancy of the institution have not allowed them to accomplish more than has been stated, yet the work of the society has been *auspiciously begun*. A foundation has been laid, upon which they trust a superstructure will be raised by those who shall come after, which will be more durable than the wants, and as estimable as the principles of the excellent

Church, to whose benefit it is to be entirely devoted. Necessary, however, to the accomplishment of all such works, especially in the first years of them, are *patient perseverance* and *active zeal*. While from the smiles of Divine Providence, which have gladdened the morning of the society's existence, the Trustees are encouraged to hope, that it will long be an object of His benediction and favour, they would suggest the importance of a continuance of those exertions on the part of its friends, which may add to the strength of its funds, and increase the number of its members. The objects of the society are such as cannot fail to commend it wherever they are known. And to make them known, and procure promoters of them, will not fail to be the care of every individual who sincerely wishes the prosperity of the institution, and considers that the extent of its usefulness must, under Heaven, altogether depend upon the extent of its means and the respectability of its character.

PROTESTANT EPISCOPAL SOCIETY of YOUNG MEN, for the distribution of RELIGIOUS TRACTS.

At the semi-annual meeting of this Society, held in Trinity Church, New-York, May 11th, the following Report was made by the Board of Trustees, of their proceedings for the last six months.

The Board of Trustees of the *Protestant Episcopal Society of Young Men, for the distribution of Religious Tracts*, Report—

That since the last meeting of the society, the edition of the "Tracts on Prayer, with forms of daily and occasional Devotions," consisting of 2000 copies, has been received from the printer.

A new edition of "A Companion to the Book of Common Prayer," by the Rt. Rev. Bishop Hobart, having been lately printed by Messrs. T. & J. Swords, the Board deemed it a suitable appropriation of part of their funds, to have twenty dollars expended for copies of said Companion, to be disposed

of agreeably to the rules of this institution. Two hundred copies were very liberally given for that sum by the printers. They are deposited with a committee for distribution.

"A Tract on the Sabbath," is now in the printer's hands, and will be shortly published.

The number of Tracts distributed by votes of the Board, since the last meeting of the society, is 856. Sixty-six have been distributed by a committee appointed for that purpose.

Total number of Tracts gratuitously distributed since last November, 922.

The pleasing fact, that at least 4000 religious tracts have already been sent into the world by this infant institution, must excite in the hearts of its patrons emotions of sincere gratitude to the Head of the Church, that He has given them opportunity of being instrumental in such a work. It must kindle the lively hope, that they may be humble means of promoting the interests of true religion. If in this crooked and perverse generation, an individual, high or low, rich or poor, be brought through the exertions of this society to resolve on a life of holiness—if one sinner be brought to repentance—if one formal Christian be excited to the fervours of Evangelical faith—if one wavering member of the Church be firmly established in its primitive doctrine and order, happy must be the reflections of those who have conducted to so great an end. And surely we may trust that the blessing of Heaven will be upon us; and if while endeavouring to instruct others, we be careful that ourselves become not cast-aways, we may build an humble hope on the promise of revelation—"They that turn many to righteousness, shall shine as the stars for ever and ever."

New-York, May 11, 1813.

The society then proceeded to elect officers for the ensuing six months. The following was the result.

William D. Titus, *President.*

John J. Jones, *Vice-President.*

Rev. Wm. Berrian, Edward W. Willkings, John W. Chandler, John J. Lambert, Murray Hoffman, Wm. Onderdonk,

**Jun. Thomas D. Moore, Anthony Barclay, Samuel Rogers,
Samuel H. Moore, James Bartow, Trustees.**

Samuel F. Lambert, Treasurer.

Rev. Benj. T. Onderdonk, Secretary.

EPISCOPAL SOCIETY of NEW-JERSEY.

This Society, which was formed in Oct. 1810, for the purpose of distributing the Bible, the Book of Common Prayer, and Religious Tracts, among the poor belonging to the Church in this state, held their annual meeting at Elizabeth-Town, May 19th.

At a meeting of the Directors, held on the same day, the Rev. J. Croes, D. D. was chosen President, J. Marsh, Esq. Vice-President, Rev. J. Chapman, Treasurer, and the Rev. J. C. Rudd, Secretary.

Though the funds of this institution are very low, owing to the small number of clergymen in New-Jersey, and the still smaller number of those, who have interested themselves to promote its usefulness, we are happy to have it in our power to state, that much good has already been seen to result. Since July, 1811, upwards of 20 Bibles and Testaments have been distributed—200 Prayer-Books and 305 Religious Tracts.

While the members of our venerable Church in other states, catching the spirit which animates so many Christians in the old world, are devoting their time and a becoming portion of their wealth to the benevolent and holy purpose of diffusing religious information, it is most ardently to be hoped that the members of the Church in New-Jersey, though few in number, and though contending with many difficulties, will not be backward in encouraging an institution which may be rendered most beneficial, in extending a knowledge of God's holy word, in preserving and increasing the attachment of Episcopilians to that "form of sound words," in which while they offer to their Lord and Saviour a spiritual and enlightened worship, they are instructed in the pure doctrines of the Gospel of Christ.

MARRIAGES.

MARRIED, On the 9th of May, at Eaton-Town, Monmouth county, by the Rev. John Croes, Jun. Mr. EDWARD TAYLOR, of New-York, to Miss MARY HOLMES, of Long Branch.

At New-Haven, (Conn.) on Sunday the 9th of May, by the Rev. Mr. Whitlock, Maj. TIMOTHY HATCH, of Hartford, to Miss LUCY BASSETT, of the former place.

At Trenton, (N. J.) on Tuesday evening, April 29th, by the Rev. John Ward, the Rev. LEWIS PINTARD BAYARD, to Miss CORNELIA MATILDA RHEA, daughter of Gen. Jonathan Rhea.

OBITUARY.

DIED, suddenly, at Princeton, on the 17th of March last, ROBINSON THOMAS, Esq. of Elizabeth-Town, (N. J.) in the 47th year of his age. His remains were removed to the latter place, and interred in the family vault on the 19th.

The severity of this loss to a large family of small children, but a few months since deprived of a most amiable, pious and affectionate mother, is beyond calculation.* A great number

* MRS. THOMAS died August 22, 1812. Seldom do we witness a more perfect triumph of Christian Faith, than was displayed in the death of this lamented woman. She attached herself some years ago to the Protestant Episcopal Church, (having been educated in the society of Friends,) from a conviction of her purity and soundness, and from a love of her worship. In her life and conversation she bore witness to the sincerity of her attachment. As the hour of her dissolution approached, the comfort and support which she derived from frequent prayer and the reception of the holy Eucharist, enabled her to meet the summons of her Judge with singular tranquility, and thus to yield to a numerous circle of afflicted relatives and friends the purest of all consolation—a satisfaction that the faith and virtue which regulated her life, the reliance which she placed on the merits of her Saviour's

of relatives and friends, to whom he was most justly endeared, will long feel that a wide breach has been made in their earthly enjoyments. The place which he occupied in the esteem and affection of a large circle of friends and acquaintances, the sorrow which they feel under this privation, were manifested in the faces of an unusual concourse of people who attended his funeral. The tenderness and sweetness of his temper were seen to no ordinary degree in the relations of son and father, husband and brother. The mildness and prudence of his judgment, his caution in speaking of the absent, his regard for the feelings of others, his skill in the discharge of the noble yet difficult duties of the peace-maker, are known to very many who enjoyed his society.

In the death of this man, the Protestant Episcopal Church, and especially the congregation in Elizabeth-Town, has sustained the loss of one of her warmest friends and most zealous supporters. To great liberality of mind and feeling, he united an unshaken attachment to the doctrines of the Gospel as the Church receives and explains them in her Articles and Liturgy. He regarded the authority of the Church with great veneration, and was a decided advocate for a strict observance of her discipline. In all her public services he took a lively interest, but most of all, did he delight in her songs of praise.

While these recollections heighten the severity of this affliction, great consolation is derived from the knowledge of his fervent piety, his endeavours to be habitually prepared to meet his Judge. Lamenting the weakness and corruption of his nature, and ever sensible of his need of heavenly assistance, he cherished with eagerness the succour of divine grace, continually desiring, to use his own language, "that the wound that his heart had received by the death of a lovely wife, might never be healed but by the spirit of his God."

With an humble reliance on the merits of his Redeemer, and with perfect resignation to wait the appointed time of the

blood, grew stronger and clearer as the outward man decayed, affording her a lively foretaste of those joys which await the humble and the faithful in the mansions of everlasting rest and glory.

Lord; the writer of this, who knew him intimately in the Christian walk, is persuaded he would have rejoiced to have known his end was so near, that the day was at hand when in the Paradise of God, he could join the departed spirit of his companion, and wait with her in joy for the morning of the resurrection.

"The righteous shall be had in everlasting remembrance."

In Freehold township, Monmouth county, (N. J.) on the 25th of March last, Mrs. STILLWELL; and on the Wednesday following, Mr. JOSEPH STILLWELL, her husband; both communicants of St. Peter's Church, Freehold, of which Church Mr. Stillwell was likewise Warden. Mrs. Stillwell was ill two days and four hours, and Mr. Stillwell four days, previous to their decease.

The day that Mr. Stillwell was buried, a young man who was taken sick about the same time with him, and was not able to return home, also died. All those fell victims to that violent and dreadful disease which has been raging for some months in Monmouth county and other parts of the state. Many are the families which it has in a similar manner ravaged, and some have felt its effects still more severely. No less than five have died out of one family, and in some portions of the country scarcely a single house has escaped its terrifying visitation. It may with truth now be said that Rachel is weeping for her children, and will not be comforted because they are not. Not only is Rachel weeping for her children, not only does the mother lament the loss of her child—the child has also to lament the loss of father and mother, the brother the loss of his sister, the sister the loss of her brother, and the friend the loss of his friend.

This almost unexampled mortality, as it proves to us the extreme uncertainty of human life, so it forcibly reminds us of the exhortation of our Saviour, "Be ye also ready, for ye know neither the day nor the hour when the Son of Man cometh."

In Philadelphia, March 29, JOHN ANDREWS, D. D. Pro-
vost of the University of Pennsylvania, in the 67th year
of his age.

At Perth Amboy, (N. J.) April 6th, much regretted by
his relatives and numerous acquaintances, MR. JOHN
STED, in the 87th year of his age.

At New-Haven, on the 3d of May, the Right Rev. HAM JARVIS, D. D. Bishop of the Protestant Episcopal Church in the state of Connecticut, in the 74th year of his age.

We regret that the interesting sketch of the life of the venerable Prelate, which we have just received, came too late for insertion in this number. It shall be given in our next.

LITERARY INTELLIGENCE.

By Eastburn, Kirk & Co. New-York.

Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice; and on the principal arguments advanced, and on the Mode of Reasoning employed by the opponents of those doctrines, as held by the Established Church. With an Appendix, containing some Strictures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By William Magee, D. D.

By T. S. Armstrong, Boston.

The Young Minister's Companion; or a Collection of Valuable and Scarce Treatises on the Pastoral Office.

By Bradford & Inskoop, Philadelphia.

An Exhortation to the Religious Observance of Good-Friday. By Beilby Porteus, late Bishop of London.

WORKS PROPOSED, AND IN PRESS.

By Griffin & Rudd, New-York.

A Commentary on the Book of Psalms. By George, Lord Bishop of Norwich.

By Eastburn, Kirk & Co. New-York.

The Doctrine of the Great Article, applied to the Criticism and the Illustration of the New Testament. By the Rev. T. F. Middleton, D. D.

By W. W. Woodward, Philadelphia.

Serious Inquiries on important questions relative to this World, and that which is to come. To which are added, Reflections on Mortality; occasioned by the death of the Rev. Thomas Spence, who was drowned while bathing at Liverpool, August 5th, 1811. By Charles Buck.

NOTE TO READERS.

In the number of the Magazine for January and February last, it is stated that at the consecration of Bishops White and Provost, the hands of the ordaining Bishops were first laid on the former. We are informed on good authority that there is some doubt of this fact. Bishop White was first named in the certificate of consecration, and was supposed to have been considered as the Senior Bishop, in consequence of his being Senior Doctor in Divinity.